CHRISTIAN REGISTER AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS PRO TEM. BOSTON, SATURDAY, JULY 8, 1843. VOL. XXII.—NO 27

RELIGIOUS MISCELLANY.

MINISTRY TO THE POOR.

We have received a copy of the proceedings at the Third Annual Meeting of the 'Birmingham Unitarian Domestic Mission Society.' This is one of those excellent institutions which have been established by our brethren in England, in conformity with the principles of that mode of Christian benevolence which was so illustrated by the life and services of Dr. Tuckerman. The Domestic Missions, as they are called in England, are managed there with much system, and all the helps and resources which charity can devise, are faithfully employed. Schools for sewing, reading, working, &c., libraries for the circulation of useful books, visiting committees and other agencies of relief, are employed to meet the various necessities which are brought to light by an acquaintance with the condition of the indigent. We observe that in the short period of three years, the Society at Birmingham has doubled the number of its original members, and the amount of its receipts. It is refreshing to read these little pamphlets which chronicle the annals of human suffering as relieved by Christian benevolence. We believe that the heart derives great good from the perusal of them. While every arrival from England brings us intelligence of the distress, the poverty and the crime which there abound, we should have nothing to relieve the sad picture, were it not for these humble memorials of the interest of some, yes, of many in the great work of Christian philanthropy.

The following are extracts from the Monthly Reports of Mr. Bowring, the Missionary. They present vivid pictures before the mind which ought to be contemplated with true feeling by those who would know the realities of life.

January.—'As usual, my time has been much employed in visiting. As regards the outward circumstances of my poor people, I deeply regret to say, that no improvement whatever has taken place. The laborer is standing still and famishing; and there are but small hopes for the in-door mechanic. Hands are discharged every week, or put on short time. Our own poor, though greatly assisted by parish relief, are in a wretched plight, while those who can claim no settlement here are still worse situated, the cases of many of these being harrowing and heart-rending almost beyond conception. A few days back, I was desired, by two out of three families in Bow-street, to visit the third, and I was assured that the family in question was absolutely starving. I had before known this case, and had afforded relief. The man has no work; the woman heads pins, at all times an ill-paid business; there are several children, and the parish allowance is 2s weekly. They had tasted no food that day, (three in the afternoon)and scarcely any the day before. Of course I gave something; but truly we may say with Philip, that what we can give in such cases 'is not sufficient that each may take a little.' That, however, which struck me most was the circumstance of the neighbors, themselves immersed in poverty, desiring me to notice these poor people, and asking nothing for themselves. I delight to record such excellent traits in the human character; they atone for much exterior roughness, and manifest that God does not leave himself without witness in any human heart, notwithstanding the debasing influences which so often surround it.'

February.—The greatest of all ends is the salvation of the soul; but so low is the temporal condition of the mass of the population, that until that is raised, we cannot expect that much attention will be paid to spiritual things—bread must be dealt to the hungry, by providing remunerative employment, and then they will be inclined to give ear to the preaching of the word; still here and there are those who, in the midst of such misery, look forward with hope and trust to a world where all that is imperfect shall be done away. Such I know, and such the Mission has materially assisted. The regular and orderly attendance of a still increasing number at our Chapel bears, I trust, gratifying testimony to this fact. An industrious man in Bow-street, has been for some time confined to the house, and partly to his bed, by an acutely painful disease; he much laments not being able to attend the house of prayer, but, as well as he can, he makes his house a church, and no doubt his humble sacrifice is accepted. I find him always best pleased with serious conversation; and he unquestionably finds in religion that comfort and support which the world can neither give nor take away.'

March.—'Ignorance is a fearful curse on society; and to the individual the consequences are often sad indeed. I was recently sent for in haste by the friends of a poor woman,at whose house I had frequently called, but had found in the family great indifference to spiritual things. The poor woman was in a dying state, but lingered several days. Conversing with her on the state of her mind, she acknowledged complete ignorance of eternal affairs. "I am no scholar," she said, "I have never been taught good things; I should like to hear good books read, but no one takes that trouble with me." She felt, poor creature, that no man cared for her soul. He who should have been her protector and guide could read a little, but he was a sot and a sensualist. I got him to kneel with me at the bedside, and trust his heart was not wholly unimpressed. The poor woman heard me with fixed attention while I read and talked to her; and I hope my visits to her and her family were not in vain.'

'I had occasion, a few Sunday evenings back, to insist, with much earnestness, on the duty of watchful preparation, from the parable of the ten virgins. One of the poorest of my hearers went home full of the subject, and carrying her Testament into the house of an ignorant man, her neighbor, read the 25th chapter of Mat. to him, repeating also, such parts of the discourse as she could recollect. Surely, the good seed is not always lost!'

April.—'During the past month I have witnessed much sad and hopeless poverty; often, it is true, the result of misconduct, but more frequently of the unexampled depression of trade, and the consequent reduction of wages. One case of this kind has much affected me. A poor man, a widower, from Bath, by trade a tailor, and working with two grown-up daughters for the ready-made clothes shops; their wages seldom amount to more than 10*s.* weekly, out of which he has to pay 2*s.* 6*d.* rent; and his business requires fire even in the warmest weather. He told me they constantly went from an early breakfast to a late tea, the dinner hour never coming round, except occasionally on a Sunday; and to find the means of supporting this wretched existence he, or rather they, must work about fourteen hours a day; well might they say, in reply to the question—How do you contrive to live? We do not *live*, we barely *exist*.'

May.—'It is impossible for any humane or rightly-minded person to visit the cheerless abodes of poverty, without being struck with admiration at the exemplary patience displayed by the generality of the inmates. Our population are not half fed; many of them appear to be in a fair way of solving the problem—on how small a quantity of nourishment human life can be preserved. I visit many suffering under the most fearful privations; yet at this delightful season of the year all nature seems to rejoice; the ground gives promise of teeming with abundance; the birds warble sweetly, and the insect world is on the joyous wing. Man, and he alone mourns—he weeps over ruined hopes and gloomy prospects—over his children, perchance, crying for bread—over his apartments, stripped by degrees of nearly all that ministered to his comfort and even his necessities; and if, under such circumstances, he is tempted to utter rash sayings, and to give vent to misanthropic and vindictive expressions, who can wonder? and who will not palliate? but it is as astonishing as it is delightful to observe, under all, such slight disposition to murmur, such a clinging to hope, even at the worst. This fact speaks volumes in praise of our poor, honest, industrious brethren.'

June.—'I must here mention the case of H——, an aged man in the Horse Fair. For some time past he has been confined to his bed, and is not likely to leave it, save for the quiet rest of the grave; but I have never witnessed more resignation, thankfulness for past blessings, and humble hope for eternal happiness. He tells me he now reads the Scriptures with other eyes than in the hours of youth and health; he stands on the borders of eternity, and the strongest faith in unseen realities; his hope is in the pardoning mercy of God, through Jesus Christ. The Mission is to him the choicest of earthly blessings; for it rests not with the things of this life. His eye brightens at my coming into his room; and I never leave it without his most fervent desires for my happiness.'

July.—'Widow A——, long an attendant at Thorp-street, has gone to live with a daughter in Colmore street; she is exceedingly lame, and the distance totally precludes her coming to Chapel; but I have persuaded her to attend the Old Meeting, and she contrives to go there once every Sunday. I make a point of calling on her, if possible, once a-week, and she is always prepared with the text, and, I believe, reads and re-reads the chapter in which it is contained. Her well-worn Bible contains a number of marks referring to chosen passages; to her the Gospel is truly preached, and yet, but for the operation of the Mission, she would probably have gone to no place of worship, and might have died neglected and unconsoled.

'A very poor woman applied to me some time since for relief, whose case, on being investigated, presented circumstances of great misery. She had been a strolling actress, and had, no doubt, led an irregular life; but she was a human being, not half clothed, more than half famished, and nearly shelterless. A poor widow, who had known her some years since, gave her lodgings for a short time, and shared her provisions with her; this, however, could not last long. I gave her something for present support, and recommended an application to the Workhouse, through the relieving officer of the district, that she might be passed home, and she was consequently received. She sent me from the poorhouse an affecting note desiring to be remembered in my prayers.'

August.—'In some cases I have met with lately, human wretchedness appears to have reached its extremest point. A few days since I was accosted in the Horse Fair by a poor lad, who requested permission to attend my school. On arriving at the house to seek his parents, I was struck by the deplorable poverty the interior revealed. It was, indeed, bare of furniture; I believe there was neither chair nor table. The family consisted of eight individuals, including the father and mother; the children's ages ranged from fifteen years down to as many months; the father was travelling the country in search of employment; the mother had just gone out to try to get a trifle for food; the boy and his poor brothers and sisters were as ragged as I have ever seen children, yet as clean as circumstances would allow; the lad gave me an account of their sufferings, which I scarcely credited, until it was confirmed by a poor neighbor. They had gone for four consecutive days without food, except a few cold potatoes and a piece of bread, now and then given to the youngest child by the neighbors; not one of the children could read. I shall watch this family, and see if a favorable opportunity occurs of ministering more effectually in their behalf.'

September.—'Small as may be the amount of pecuniary relief we can afford, it is ever gratefully received; the smallest aid is now eagerly accepted, and not seldom comes in between the recipient and starvation. A poor woman in Inge street, told me that a small loaf had been all the food herself and family had had for nearly two days. At the time of my visit it was just exhausted, and nothing remained to buy more. She bitterly lamented the necessity she was under of keeping the children from the Sunday Schools from want of clothes. A pinafore for one of them was a most acceptable donation; and our kind friends, the ladies of the 'Sewing Society,' may rest assured that they are most honorably and, for our poorer brethren, most profitably employed in making up numbers of this very useful article of boys' attire. Another great want is children's shoes. May I respectfully solicit a supply of such articles?'

October.—'I have visited, for some time past, a poor blacksmith in the Ishleys. He has been a free liver, a hard drinker, and careless of futurity; but it has pleased God to open his eyes. For the last twelve months he has attended the Mission Chapel regularly, and generally twice a-day. Before my visits he scarcely ever went anywhere. He has, I believe, entirely left off drinking. He often talks to me in simple but touching language of the pleasure he now feels, compared with his former debased state of mind. A great and good work is begun in his heart; and our care must be to bind up the bruised reed, and to assist him in recovering himself from the bondage of corruption.

'A beautiful instance of self-denial was exhibited towards the family of B., in Broomsgrove street. The father and mother are industrious, but there are many children, and work has fallen off, so that they have gone nearly three days with nothing save a few potatoes. A widowed neighbor, who receives a small weekly stipend from the parish, partly in bread, carried one of the loaves to this poor family—the blessing of those who were ready to perish was upon her.'

November.—'A family in the Inkleys, B——, has interested me much; for some time past the husband has been obliged to work at the parish mill—a laborious employment, and seldom producing more than five shillings weekly. The wife gains a trifle, and two of the elder children also bring in a little; but altogether, the earnings are barely sufficient to support existence. He (the father) was at one time very neglectful and dissipated; but he has now become very partial to our humble house of prayer, and sees the necessity of attending to the concerns of religion. His wife attributes much of this in the first place, to our Tracts left at the house, which appear to have awakened him to a sense of his condition: and then to the Chapel services, which he consequently attended.'

December.—'A poor widow in the Horse Fair sends several of her children to our Sunday School. One of them, an interesting girl about ten years of age, has been attacked by fever. Her mother tells me, that in the midst of the disease, she frequently repeats the hymns and lessons she has learnt at school. The poor mother is nearly exhausted by continual watchings; and the single upstairs room, in which all the family sleep, is very close and disagreeable. The child lies on a miserable bed, the best, however, her parent has: yet God is present there. A little boy belonging to the School, about the same age as the child just mentioned, died a few days ago of internal inflammation; in this case, too, I had the satisfaction of perceiving the good results of Sunday School education. He, too, affectionately remembered the instructions he had received.'

For the Register and Observer.

SUNDAY SCHOOL JUBILEE AT TEMPLETON.

Messrs. Editors,—The Sunday School Association, comprising the Superintendents and teachers of the Sunday Schools in connexion with the churches embraced in the Worcester West Ministerial Association, held their first public meeting at Templeton, Mass., on Tuesday, June 27. The forenoon was devoted to the exercises of the Ministerial Association, whose regular meeting came on the same day. The devotional services were conducted by Rev Mr. Nightingale, of Athol, and a very judicious and appropriate discourse was delivered by Rev. Mr. Alden, of South Brookfield, on the subject of the 'Religious Education of the Young.'

At the close of the forenoon services, the congregation adjourned to the Hall of the Hotel, which was thronged throughout. Here we found a large table spread with every luxury and delicacy the season and county could afford, the whole beautifully set off with every variety of flowers tastefully arranged by the fair fingers of the Templeton Ladies, who never allow themselves to be excelled in these things. Rev. Dr. Thompson offered us his felicitations, at the table, in a most happy manner, and called on the orthodox clergyman of the place—who with a commendable spirit joined us on the occasion, and seemed to be among his brethren also, —to crave the Divine blessing on our good cheer and plenteous repast.

After disposing of these sublunary affairs, we returned early to the church, which was soon well filled, the Teachers and Superintendents of the neighboring schools, together with the entire school of the parish in Templeton, occupying the pews on the broad aisle. After a voluntary on the organ, and a hymn sung by the choir, the Rev. Paul Dean, recently of Bulfinch street Church, Boston, now of Westminster, invoked the blessing of Heaven. Isaiah Bangs, Esq., of Boston, then rose, and for nearly an hour addressed the teachers and parents, in a strain of simple and deep eloquence, touching all hearts and moistening many eyes. He was followed by Rev. Mr. Jones, late of Brighton, in an address to the teachers. Rev. Mr. Dean then spoke to the general subject of Sabbath School instruction, in a very happy and instructive manner. Mr. Bangs made a short address to the children, and the whole exercises were brought to a close by a prayer from Rev. Mr. Jones, the singing of the Doxology and Benediction.

The pulpit and table in front, were beautifully decorated with wild and cultivated flowers and evergreens, represented a delightful appearance. The singing, throughout the day, was uncommonly good, and the spirit of praise was in every bosom, and the day itself one of the loveliest. I have seldom witnessed a more interesting and effective Jubilee. This was the first meeting of the Association, and many fears were entertained for its success. Clouds rest no longer on the project, and the teachers and pastors promise themselves much profit and pleasure from their future semi-annual gatherings. A salutary impression must have been left on the good people of Templeton, and those of us who came away will recollect for many a day, the impressive exercises, the cordial greetings, and the generous hospitalities of the pleasant occasion. J.

METHODIST EPISCOPAL GOVERNMENT.

The laws by which the Methodist Episcopal Church is governed, are formed by the General Conference. This Conference is composed wholly of travelling preachers, without a single lay representative, and presided over by the bishops, who are officers for life. The laws thus framed by travelling preachers and bishops are binding alike on local preachers and private members, though neither is represented in the legislative department, nor possessed of a negative power on laws that may affect their property, reputation of life. It is not to be wondered at, that a form of government like this should be resisted and abjured, by many who still hold fast to the *doctrines* of the church—the wonder is rather, that among the 'equal rights' loving population of our country, so many should be found willing to transfer the entire management of ecclesiastical affairs to their ministers.—*Recorder.*

METHODIST CHURCH PROPERTY.

It is stated that the church property of the Methodists, including houses of worship, parsonages, chartered funds, book establishments, &c., amounts to about Four Millions—probably, considerably more. This is all managed and controlled by the travelling preachers agreeably to regulations prescribed, to the entire exclusion of the laity or members of the church. The methodists are certainly a confiding people, and trust much more of their property in the hands of their ministry than most Protestant denominations are willing to do. We do not mean to affirm that they have not good reason for implicit confidence in their existing ministry—but the principle involved, of giving to ministers the exclusive control of all church property, is, to say the least, one of very questionable utility.—*Ibid.*

THE FIRST YEAR OF INFANCY.

By Mrs. L. H. Sigourney.

The first months of infancy are a sort of brightness to a faithful and affectionate mother; a dream of bliss from which she wakes to more complicated duties; a payment for past sufferings, a preparation for future toil.

The construction of the infant's frame, the little beating heart; sending life-blood though its thousand thread-like channels; the lungs, fastening with delight on the gift of the pure air, the countless absorbents busied in their invisible work-shops; the net-work of nerves, minute as the filaments of thought quickened with sensation; the tender brain, beginning its mysterious agency; the silken fringe of the eyes, opening wider as some brilliant color strikes the dazzling retina; the slender fingers unfolding themselves as some new sound winds its way through the ear's untrodden labyrinth, giving its key-tone to the wandering mind; all the mystery and beauty of this miniature temple where the etherial spirit is a lodger, lead the observer to an almighty Architect, and constrain him to adore.

We cannot but be aware that our duty to it begins from its birth. Every irritible feeling should then be restrained, and the overflowing joy and hope of our religion be our daily aliment. Exercise among the beautiful works of nature, the infusion of social feeling and contemplation of the most cheering subjects, should be cherished by her who has the glorious hope of introducing into this world a being never to die; who, already a part of herself, adds warmth and frequency to her prayers and 'whom having not seen she loves.'

The first three months of infancy should be a season of quietness. The unfolding organs require the nursing of silence and love. The delicate system, like the mimosa, shrinks from every rude touch. Violent motions are uncongenial to the newborn. Loud sharp sounds, and even glaring colors should be excluded from the nursery. The visual and auditory nerves, those princely ambassadors to the mind, are still in embryo. Inure them tenderly and gradually to their respective functions.

Do not willingly deprive yourselves of any portion of the highest pleasure of which woman's nature is capable. Devote yourselves to the work. Have nothing to do with the fashionable evening party, the crowded ball, the changes of dress which put health in jeopardy. Be temperate in all things. Receive no substance into the stomach which disorders it; no stimulant which affects the head; indulge no agitating passions. They change the aliment of your child. They introduce poison into its veins, or kindle fever in its blood. Experienced medical men will assure you that its constitution through life is modified by the nursing of the first year. One of the most illustrious living physicians in Paris, while testing the pathology of disease in the thronged wards of the hospitals of that metropolis, always questions the new patient—'Were you nursed at the breast of your mother? And how long?'

I would say to every mother, study the constitution of your babe. If it have any morbid tendencies, either hereditary or accidental, bear steadily upon them with the regimen best adapted to their cure. Let it be your aim to use as little medicine as possible, and not causelessly to trouble a physician for those trifling ills which your own patience and firmness might obviate.

Suffer me to repeat it—Guard your own health and serenity of spirit, for the child is still part of yourself, as the blossom of the plant from whose root it gathers sustenance. Breathe over it the atmosphere of happy and benevolent affections. Surely you cannot fail to thank your Heavenly Father for this 'unspeakable gift;' and as you lull it to that spleep which knows no dream of sorrow, lift up the prayer—'Let this soul, so lately divided from mine, live before thee, O God.'

As this fragment of yourself advances towards the properties of a sentinent being, you will naturally vary your mode of treatment. The expanding muscles require more exercise. The perceptions shoot forth like timid tendrils under the vine leaf. It loves to inhale the fresh air, to be carried out beneath the shade of the green trees of the summer. It regards the brilliant petals of flowers and the perfume of the rose. It listens to the shrill note of the bird, and looks with wonder upon the leaping, tuneful brook. It is fitting that it should find a place among the beauties and melodies of nature, itself more beautiful than they. If your situation allows you thus to give it exercise, in fine weather avail yourself of the privilege. If not, furnish it the best mode of recreation in the open air which is in your power; but aviod all undue excitement. Its nerves are still as a harp, imperfectly strung and liable to dissonance.

During this first sacred year, trust not your treasure too much to the charge of others. Have it under your superintendence both night and day. When necessarily engaged in other employments, let it hear your cheering protecting tone. Keep it within the sensible atmosphere of tenderness.

THE COPTS AND MOHAMMEDANS.

[From Dr. Olin's Travels.]

I felt a special interest in making inquiries in reference to the Copts, who, as the reputed descendants of the ancient Egyptians, and as the most important class of native Christians, merit the particular attention of the American and European traveller. It is more a subject of regret than astonishment, that centuries of oppression have left few valuable traits in the character of this people. They have the reputation of being dishonest and false even beyond the Arabs. They are almost universally in better circumstances than the native Mohammedans; and it is, perhaps, to the envy arising from their superior condition that we ought to ascribe in part at least, the bad reputation which they have among their neighbors. Another circumstance which must have a tendency to make them unpopular, is the employment of so many of them in the collection of the taxes. They are reputed expert accountants, and they are the bookkeepers in every department of the public administration. To this employment their education is especially directed, and it is certainly some evidence in favor of their integrity, that a government hostile to their faith should intrust them with interests so important. The Copts are professional and hereditary scribes. Some of them engage in trade, but scarcely one in Cairo is employed in common labour. In upper Egypt many are agriculturists. I was assured that in the metropolis a majority of the men are in the offices of the government. They have commonly some property, though they avoid every appearance of affluence, in order not to provoke the jealousy of Mohammedans and the exactions of the government. Their houses are said to exhibit a degree of comfort and neatness very unlike those of other Egyptians. In this respect the Gospel fulfils, even to the least pure of its votaries, the promise of 'the world that now is.' Christians are, I believe, everywhere, better off in their worldly condition than the infidels or heathen around them. This is certainly one of the least considerable benefactions of the Gospel; but the fact has often struck me forcibly, and it affords an argument in favour of Christianity which is calculated to exert great influence over a certain class of persons. The observation is capable of a more extensive applicatien, and I think it will always be found that the prosperity and domestic comforts of a Christian people vary, very nearly, with the purity of their faith and practice,—with the degree of their approximation to the high standard of the Gospel.

The Copts are trained for the stations which they fill, and there their education stops. They have no learned men. The clergy, though ignorant, are respectable for the uprightness of their lives.

They are proverbial for their bigotry, and prefer Mohammedanism to any form of Christianity besides their own. Many of them apostatize, with the hope of gaining the favour of the ruling powers, or from other mercenary motives. They have 130 churches and convents in Egypt, and many more in ruins. They number 150,000 souls. 5,000 have become Catholics, as have many of the native Greek Christians. The Copts circumcise, confess to their priests, and abstain from swines' flesh. They are Jacobites in their creed.

An intelligent clergyman, long a resident in Egypt, and well acquainted with its religious state, assured me that he had not met with one person who appeared to have any tolerable idea of the way of salvation by Christ, or any hopeful marks of spirituality. He applied this remark to Copts, Greeks, Armenians, and Catholics, Latins as well as Greeks.

The Armenians are not numerous, but they are comparatively a wealthy and influential class. They act as bankers, money-changers, &c.

I often heard it asserted, when in Egypt, that a good many Mohammedans of the higher classes manifest a growing indifference to the precepts of their faith. I had no opportunity to satisfy myself of the correctness of this opinion, but cannot doubt that increasing intercourse with Europeans, and the growing prevalence of their manners and fashions, may lead, in many instances, to the neglect of some of the stricter precepts of the Koran. There is, no doubt, a considerable number of persons who only practice the rites of the prevailing religion from the force of education or from considerations of prudence. These are prepared to yield to slight temptations those dogmas of their creed which impose disagreeable restraints upon their growing appetite for European indulgences. This indifference is understood to extend to the pacha and many of his high officers,—a circumstance that must greatly strengthen the tendency to unbelief, and shelter delinquents from reproach, as well as more serious danger. I am not aware, however, that this neglect or contempt of the injunctions of the Prophet is accompanied by any symptoms of a growing respect for the Gospel. A propensity to adopt the vices of Christians is nearly universal among the less civilized and wealthy nations of whatever creed, and it affords very sure grounds for expecting increased corruption of manners among them, but has not, that I am aware of, led, in any instance, to the adoption of Christianity.

Whatever may be true of the higher classes, the common people are evidently strong in their devotion to Mohammedanism. They attend, in great numbers, upon the service of the mosque, as I had many opportunities of observing. Before daybreak, a person employed for the purpose ascends the lofty minaret, and with a shrill, sonorous voice, calls the faithful to their devotions. This call is repeated four times in the day,—at noon, between three and four P. M., at sunset, and again about two hours after. My apartments in Cairo were close to a large mosque. I was commonly waked at five in the morning by the loud voice of the muezzin. To this hour the whole city was still. Not a footstep or a word was heard in the street, the teeming population being still buried in sleep. In the midst of this deep silence, the loud call to devotion falls upon the ear. It is repeated from mosque to mosque through out the city. There are three hundred of these in Cairo, and so many shrill, loud voices from the high minarets are joined in chanting the words which are appointed for this service. The effect is thrilling and solemn in a high degree, and the circumstances admirably adapted to promote devotional feeling. The multitudes who hasten to the house of prayer in answer to this moving invitation, appear solemn and devout. It is impossible not to respect their unquestionable sincerity, though every true Christian must feel the most lively pity for their deplorable errors, and will seldom hear the call from the minaret without lifting up an earnest prayer for a deeply deluded people, whose devotions consist almost entirely in endless repetitions of a form which exalts the impostor as the true prophet of God, and thus effectually dishonours and rejects the Saviour. 'There is one God, and Mohammed is his pophet,' is an epitome of the creed and worship of the Mussulman, which is heard everywhere with infinite and most tiresome iteration. Prayer seems to be thought acceptable in proportion to the number of times it gives utterance to this fundamental dogma. It is the burden of the call from the minarets, as well as of the devotions within the mosques; and the peasants and sailors, in their prayers, say almost nothing else. No method could be devised better calculated to fix a deep impression upon the minds and hearts of the people. Mohammed discovered in this, as in many other usages and dogmas which belong to his system, a deep insight into the laws of the human mind. The skilful adaptation of his system, together with its exemption from many of the absurdities and admonitions which render other false religions revolting to the common feelings and sense of mankind, wherever civilization and intelligence have begun to operate, will probably secure Mohammedanism a longer duration than any of the forms of paganism are destined to enjoy. They may account for the extreme tenacity with which Moslems usually adhere to their faith, and for the very trifling success with which missionary labours among them have been attended.

I have often been forcibly struck with the fidelity and courage with which these people perform their religious duties. When the hour of prayer arrives, the peasant stops his oxen or lays aside the implements of his labour. If circumstances permit, he performs the prescribed ablutions, and, turning his face towards the holy city, bows his head to the earth, and repeats the appointed words with the utmost seriousness. I have observed the same thing among the boatmen on the Nile. They kneel on the deck, or in the hold, or on the shore, as their employments allow, but they generally attend to their duties with a decency and punctuality from which many Christians might learn a valuable lesson. Tradesmen and merchants kneel in their shops, in full view of the street, and no one seems to have the least wish to conceal his devotions, or omits them because unable to withdraw from the public eye. There may be not a little ostentation in many of these exhibitions. This is a danger to which our nature is exposed, and it is to guard the votaries of a more sublime and pure faith against this inherent tendency to formality and hypocrisy, that they are enjoined to enter into the closet and shut the door when they pray. Still I must think the disposition to conceal the manifestations of religious feeling is frequently carried far beyond the spirit of this injunction. It too often amounts to fastidiousness and cowardice,—sometimes, I fear, to being ashamed of Christ and his words. This is eminently the fault of Protestants in comparison with the members of the Catholic and Greek churches. I heard it said in Greece that Englishmen and Americans were thought to have no religion, because they were never seen to practice any. A traveller in Italy hears the same unfavourable opinions expressed by Roman Catholics. Mohammedans, too, are said to use this circumstance as an argument against the sincerity of Christians generally. All this is unquestionably better than ostentatious hipocrisy, which, being destructive of the religion of the heart, is the greatest of possible evils. Is there not a middle course exempt from this danger? May not a Christian confess the Redeemer before men without falling into spiritual pride and hypocrisy? Ought not his light to shine in the positive manifestations of his religion, as well as in the mild lustre of those virtues which are the growth of internal piety? I confess I have often felt reproached by the undisguised and courageous consistency of Catholics, and Mohammedans; and under the influence of their example, have more than once resolved to guard against such a cautious and stealthy performance of duty as infidels may construe into indifference and distrust of the Gospel, and such, may we not fear, as Christ will regard as a denial of him before men.

SIXTEEN REASONS WHY I AM NOT A BAPTIST.

1. Because the Greek words, *bapto* and *baptizo*, do not always signify to submerge or immerse. See Isa. xxi, 4; Dan. iv. 33: v. 21: Mark vii. 4: Luke xvi. 24: 1 Cor. x. 2; Heb. ix. 10: 1 Pet. iii. 21.

2. Because immersion is opposed to some scriptural allusions. 1 Cor. x. 2: 1 Pet. iii. 20, 21.

3. Because the sacred influences of the Holy Ghost, of which baptism is the sign, are applied to the individual, and not the individual to them, and are said to be '*poured out*,' or '*sprinkled on*.' Ps lxxii. 6: Isa. xliv. 3: Ezek. xxxvi. 25: Acts ii. 17.

4. Because, though we have the expressions 'going down into,' and 'coming up out of the water,' yet these do not mean being *put under*, and cannot be fairly constructed to sanction such a practice, while the Greek words are frequently and justly rendered going *to* and coming *from*.

5. Because the circumstances in which the disciples were placed on the day of Pentecost, when three thousand were baptized and added to the church, render it highly improbable, if not impossible, for them to have been baptized by immersion. There was no river running through Jerusalem.

6. Because I do think there is not a single instance to be found in the word of God in which the ordinance of baptism was administered by immersion.

7. Because it is evident that the expression 'buried with him in baptism,' has no reference to the *mode* of baptism, and was only designed to teach the true believer's death to sin, and resurrection unto righteousness in Jesus Christ. Rom. vi. 3–6; Col. ii. 12.

8. Because God included the infant seed of his people in the covenant of salvation made with Abraham, and ratified in Christ, and Baptists unjustly exclude them.

9. Because the Savior or his Apostles laid not such stress on baptism as Baptists now do.

10. Because on the theory of the Baptists many devoted ministers of Jesus could not, for want of bodily strength, administer this rite.

11. Because many in the kingdom of Christ could not from sickness, infirmity, of age, submit to baptism by immersion.

12. Because the administration of Baptism by immersion is often associated with indelicacy and danger to health.

13. Because this rite, as administered by Baptists, must necessarily, in many minds destroy devotion, and excite agitation, fear and pain, which are, directly opposite to the requirements of the gospel.

14. Because the uncharitable and proselyting spirit so extensively indulged by the Baptists, is opposed to the true interests of religion and the mind of Christ.

15. Because Baptists, by their close communion and the pledge they exact from their converts not to hold fellowship with other churches, act in opposition to the will of Jesus—to the spirit of the gospel—and virtually unchristianize all other believers in Christ.

16. Because the earnest exhortations that Baptists are accustomed to urge on the minds of young converts to take up their cross and follow the Savior therein, are unscriptural and dangerous.—*Christ. Int.*

MATRIMONIAL JARS.

If people would but consider how possible it is to inflict pain, and perpetuate wrong without any positive intention of doing either, but merely from circumstances arising from inadvertence, want of sympathy, or an incapability of mutual comprehensions, how much acrimony might be spared! Half the quarrels that embitter wedded life, are produced by the parties misunderstanding each other's peculiarities and not studying and making allowance for them. Hence, unintentional omissions of attention are viewed as intended slights, and as such are resented. These indications of resentment, for an unknown offence, appear an injury to the unconscious offender, who, in turn, widens the breach of affection by some display of petulance or interference, which frequently irritates the first wound inflicted, until it becomes incurrable. In this manner often arises the final separation of persons who might, had they accurately examined each other's hearts and dispositions, have lived happily together.

CHRISTIAN REGISTER.

BOSTON, JULY 8, 1843.

RELIGION AND LIBERTY.

The Anniversary of our National Independence, a day of rejoicing and jubilee throughout the land, reminds us of our obligations to Christianity for our civil privileges as well as for our immortal hopes. Christianity is the great element, fountain and defence of freedom. It proclaims those great facts and principles upon which liberty rests as its basis and foundation. It represents and proclaims God as the Universal Father, having made of one blood all nations to dwell on the face of the earth. It represents and proclaims all men as the children of God, sharers in a common nature, heirs of a common destiny, and by exhibiting the dignity of this nature, and the grandeur of this destiny, by leading us to see the vanity and emptiness of mere outward distinctions, and to look at man not as he is rich or powerful, or distinguished, but as he is endowed with the faculties and prerogatives of an immortal soul, it brings us to the admission of that natural and moral equality upon which civil liberty is founded; it teaches us to consider all men as brethren, God as their common Father, wisdom and virtue as their only pre-eminence.

And while it proclaims the principles that are the basis of liberty, it teaches and requires the virtues that are necessary to secure, uphold, enjoy and perpetuate it. It enlightens reason, gives authority to conscience, and lays restraint upon those passions which lead to servitude, and become the agents and instruments of tyranny.—It teaches man to respect himself, to respect others, to do justly, to love mercy, to walk humbly with God and his fellow men. It is to Christianity that men owe the conviction, that they ought not to be slaves on earth who are destined to a common inheritance in heaven; and if the liberties of our land are any blessing, if their be any gratitude or any praise due for the institutions, which here give such opportunity for the developement of individual energy and the improvement of the condition of all, it is due to the truth and principles of the doctrines of Christianity, and we are impelled alike by every motive of patriotism and piety, to respect, obey, uphold and advance this pure and holy faith, the charter and defence of liberty to all.

THE FLORAL PROCESSION.

It is an established maxim that when old abuses are removed in a right way, something better will take their place. This truth has received many striking illustrations on our days of public festivity—harmful amusements and dangerous pleasures having been set aside, many innocent enjoyments have come in their stead. The Floral Procession on the day which commemorates our National Independence formed a beautiful illustration of this truth. A few years ago, and the Common on July 4th, was covered with dirty little booths where children were tempted to acquire a taste for ardent spirits, under the names of egg-pop, and tom and jerry, and their potations were diversified, by occasional explosions of Chinese crackers. Drunkards might be seen at intervals lying upon the grass, the objects of ridicule and torture to sundry urchins. Gaming tables were openly set up to ply their iniquitous trade, and groups of boys might be seen in all directions, 'shaking props,' or 'pitching cents.' The jails were filled at night, and hundreds of youth were introduced to a ruinous career.

Now how changed is the scene. The spectacle which the Common presented last Tuesday was delightful, and its prominent objects were the very emblems of innocence and loveliness. The only vestiges of the old booths were the harmless cake-stands and root beer bottles. Gambling for men and boys has long been driven into dark places.

Indeed we may say that the most prominent object and source of pleasurable amusement for the day, was the Floral Procession. This as our readers know, is a delight which has been provided for the public on four successive years, by the Teachers and Pupils connected with the Sunday School at the Warren Chapel. That institution has afforded gratification to the public in various ways, by lectures and concerts. Flowers are contributed by those connected with other Sunday Schools in the country, and the care and labor bestowed on their arrangement appeared in the procession of Tuesday. What a beautiful scene it was, what happy faces, what composed and innocent joy animated all who beheld them! The Procession was very long, was arranged with great taste, was accompanied by a band which played appropriate tunes, and on the whole, we are persuaded was as attractive a show as our city has ever witnessed. The little Miss who was borne on a litter of flowers, and supported the moss covered anchor seemed to be herself one of the flowers or rather a bouquet of the choicest specimens.

We learn that the proceeds from the sale of the flowers amounted to $850—from which, of course, some expenses are to be deducted. The receipts from this source form an important part of the funds necessary for the annual support of the Institution. The children of the Orphan Asylum were present on the Common and received each of them by the liberality of Amos Lawrence, Esq., the gift of a bouquet of flowers.

'THE FLINT AND THE STEEL ELICIT THE SPARK.'

We copy the two following paragraphs from one and the same number of the 'New York Evangelist,' and subjoin our remarks:

Vermont Chronicle and Dr. Channing.—The Vermont Chronicle thinks that too much has been made of the remarks of Dr. Channing to which Mr. Winslow alluded. We think not. The more we learn of the facts, the more are we convinced that the faith of Dr. Channing was weaker in Unitarianism as he drew near the grave. He was once, as we all know, a most warm and, we may say, violent, champion of that system, and was regarded by the younger members as their father and guide. His abolitionism did not spring from his particular religious belief, but from a common sense of right, and perhaps from a wish to fill some sphere in which he might have some practical influence. Of Unitarianism he was evidently tired. He was grieved at its spiritual dearth and at its infinite extravagance. Such is our view of the matter, and we think that it is not a time when the truth should be withheld.

Christian Register.—The Register says it is an interesting business to watch the progress of Unitarianism in orthodox communities, although, from obvious reasons, it does not tell all which it happens to know. We do not like these ambiguous assertions. In the same article the Register represents Unitarianism as having greatly modified Orthodoxy in New-England. We suppose the Unitarian progress is like the Unitarian modifications. We suppose it will be Unitarianism for an Orthodox man to assert that he believes in human nature at all. The New-York Observer thinks he refers to the influence of Coleridgeism. At any rate, it is a mystery at present to know to what the Register does refer. We think, so far as we can judge, from our Boston observation, that, among all serious people, Unitarianism is becoming stale, even with those who have attended upon its preaching. We have some thoughts on this subject which we will reserve for another occasion. In the meantime, let Orthodox ministers and churches be awake, not for self-defence only or mainly, but for the extension of their principles in Unitarian communities.

As to the first paragraph, that which relates to Dr. Channing, we can only say that the implication which it contains, has been fairly and fully refuted in this paper. Our charity has been drawn out to its full limits in admitting the possible good faith of the man, whoever he was, that gave first utterance to that idle and wholly unsupported conjecture. Not the slightest possible evidence, not a shadow of reason can be adduced to sustain it. The family, the intimate friends, the colleague, the parishioners of Dr. Channing never heard the assertion breathed, till he was committed to the tomb; they know of nothing which offers the least pretence for it—they believe it to be, as it is, wholly false. Now can it be right for the Evangelist still to harp upon a poor fiction, which a more honest Calvinistic paper has had the grace to deny? We must confess that its repetition in the Evangelist has satisfied us of what we had abundant proof of before, that that paper makes assertions, in which sectarian purposes stand before truth. It grates hard upon the minds of the Orthodox to allow that the noblest and purest mind which this country has produced, one of the most saintly men, and one of the most eminent Christians of his generation, who has no rival in the power which his writings have exerted upon men's hearts, that he saw through the gross errors of Calvinism, and gave them blows from which they will never recover, and asserted in life and in death the pure truths of the Gospel. We do not wonder that Calvinists should feel mortification and sorrow on this account. Still we must protest against all attempts to remove or conceal these feelings by deception and falsehood. We believe, though we are sorry to confess it, that the Evangelist in reiterating this statement, intended to resist the influence of Dr. Channing's life and labors, by misleading some of those who have no sufficient means of learning the truth. Need we say that such unworthy attempts have a tendency to render Calvinism and its agents perfectly odious in at least as many minds as those whom its perversions affect?

As to the matter of the second paragraph, which refers to some former remarks of ours, we again assert that it deeply interests us to watch the influence of Unitarianism upon Orthodoxy, though for reasons of our own, we do not publish all our observations. We are in possession of information on this point, some of which we keep to ourselves for good reasons, some of it we should be very happy to speak privately in the ears of the Editor of the Evangelist, and some of it we publish and shall continue from time to time to publish in the columns of our paper. Of course there are things known to us on this subject, which we have no right to disclose, but we can tell enough to prove to every mind, that Unitarianism in New England has been softening and modifying Orthodoxy through its whole history.—When the rupture between the Calvinistic and the Unitarian parties occurred, several of the most eminent, learned, pious and faithful of the ministers, and some of the most excellent of the laymen, constituting whole Churches, though educated as Calvinists, became Unitarians. Since the settlement of this country there has not been a single instance, to our knowledge, of a Unitarian minister becoming a Calvinist. Unitarianism has modified all Calvinistic measures which have been within the reach of its influence; it has given the death blow to much Calvinistic superstition and bigotry in cities and villages; it has forced Calvinism to take back many of its slanders; it has so exposed the absurdities of Calvinistic creeds as to compel many of their signers to have recourse to the subterfuge of signing for 'substance of doctrine.' There are now two professors at Andover who would not have been tolerated in the Churches in Cotton Mather's time, though they and he profess to receive the same doctrinal formularies. Let the Editor of the Evangelist read the article which we copied into our last week's columns from the Boston Recorder, (a Calvinistic paper,) *which asserts more than anything we have now asserted*—viz., that an Orthodox person might hear the same doctrines indiscriminately in Orthodox or Unitarian Churches. Will the Editor of the Evangelist tell us why the children of New England are not now taught the terrible poem called 'Wigglesworth's Day of Doom,' which is nothing more nor less than Calvinism? The reason which we give is that Unitarianism has brought that and many other such things into shame and contempt.

We do not mention these things in anger or bitterness. We view them simply as attestations of a law of nature, or rather we should say of a law of truth. The History and the Philosophy of Calvinism is known to us at least as well as the terms of our own faith. Believing as we do, that it is wholly unscriptural and false, we expect to see the proofs of its weakness. Nor are we disappointed. We see it losing its ground more rapidly than it ever gained it—reforming on itself more rapidly than any other reform ever progressed. More than all we stand prepared to prove that for every convert to Christianity which Calvinism makes, it makes five unbelievers. This, we are aware, is a startling assertion, but it is true. Take a certain number of persons equal in character and intelligence, offer to them Calvinism as Christianity, and on the supposition that they, without searching the Scriptures for themselves, receive Calvinism to be Christianity, then we say that for every one individual who is made a believer, five individuals rest in secret or open unbelief of the fundamental doctrine, that God has made a revelation to man. We rejoice in the mighty power which Unitarianism has exerted in stemming the tide of infidelity which Calvinism has created; we are content with the work of following in the wake of Calvinism and preaching the Gospel of Jesus Christ—Let the Editor of the Evangelist ask the ministers of his communion if in their parish walks they do not find among the most estimable of their parishioners many who distinctly inform them that they are Unitarians.

Meanwhile we have one favor, or rather one act of justice to ask of the Evangelist, viz: that it will regard our protest so often uttered against confounding the essential doctrine of Unitarianism with a multitude of speculations and opinions which have no connection with it. Unitarianism asserts that God and Jesus Christ are two distinct beings; this assertion is what constitutes the only essential peculiarity of our form of faith. We maintain that *two* beings are spoken of in such texts as these: 'God hath highly exalted him,' (Philip. ii. 9.) 'He is excepted who did put all things under him, (1 Cor. xv., 27.) This is Unitarianism, and it will be the death of Calvinism.

WILL ALL MEN BE FINALLY AND FOREVER HAPPY?

We have received from a correspondent three papers upon this question. We shall insert them as an expression of opinion from one who has studied long, and thought much, and observed a great deal, not as fully meeting our own views, for we differ from some of their statements. They are open to criticism and remark from our other correspondents.

For the Register and Observer.

NO. I.

To this question some Christians give an affirmative answer; others, a negative. And this fact evinces that the Holy Scriptures do not plainly to the satisfaction of all decide the question. For if they did, it could not be long an undecided topic. And the character of the controversy, thus far, confirms the opinion just expressed. It has not decided the point in debate. Take, for example, the disputes recently holden in the religious journals between Rev. Parsons Cooke and Rev. Thomas Whittemore; between Abel C. Thomas and Luther Lee; also, between the latter gentleman and Rev. Eli Ballou, of Vermont. The discussions were ably conducted by the several disputants. But no issue was effected. Each one could effectually trig the wheel of his opponent, but could not move onward his own. And this result came from the very nature of the case. They attempted to decide, by Scriptural authority, a question which the Scriptures, themselves, do not determine. None of the Scriptural writers appear to have ever had the question distinctly and definitely in his mind. Speculation had not then become so discriminative. Ideas were then indefinite and general, and the words employed to express those ideas were equally loose in their signification. Accept Scriptural testimony in its literal import, and the question is soon decided; but it is decided both ways; and consequently remains as undetermined as ever.

The question does not involve the great article of Christian faith. It is not the fundamental. It is the fundamental of Universalism, but not of Christianity. It ought not, therefore, to be a bar against mutual and cordial fellowship. All Christians believe in one fundamental doctrine—in the Messiahship of Jesus Christ—and consequently have one faith. They do not, however, all construe this doctrine alike. They have, of course, different opinions on the ground of that faith. And being of one faith, they ought, in consistency, to hold mutual fellowship; to love one another and be one body in friendship and sympathy. It is the express command of the Lord Jesus Christ. It was the drift of his special injunction and prayer that all who believed in him should love one another and be one. In their opinions, Christians are not agreed. But they have one faith. And the matter of their faith is incomparably more important than the matter of their opinions. And when a Christian considers a matter of opinion as equivalent to a matter of faith, and becomes exclusive, he makes a very grievous mistake. Opinions should be tolerated; made a thing of mutual forbearance; no ground of disfellowship and exclusion. While Christians practice on the principle of exclusion for opinion's sake, they disobey their Divine Master. He has positively forbidden them to do what they deliberately practice. This has long been the crying sin of the Church. The great cause of Christianity demands that this iniquity should be stayed. The Apostle Paul teaches that Christians are one body and have one faith. Eph. iv. 4, 5. On this ground he urges harmony, forbearance and love. The object of the Christian faith is Jesus Christ and his Gospel. All Christians, having this faith, do interpret the Gospel essentially alike. They all accept the doctrines, of repentance, of meekness, of purity, of forgiveness, the supreme love of righteousness, of charity and of godliness. They all believe in the facts of moral responsibility and a future life. And these are the essentials of the Gospel. The universal Christian faith, therefore, embraces all that is essentially important in religion. The subject-matter of opinions is of small comparative value. It ought not to be a partition-wall between separated and hostile communions. All denominations, in order to manifest the true Christian spirit, should extend the hand of fellowship and open the doors of communion. And especially ought this to be the fact with Unitarians and Universalists. Why should they not be, in a manner, one denomination? They both reject the narrow and revolting doctrines of the popular orthodoxy. They both repudiate creeds of human authority. They both assert individual liberty as the correlate of individual responsibleness. They have both been expelled from the communion of the old standing Congregationalism, and thus driven to the necessity of forming themselves into separate communions. Neither Unitarians nor Universalists are justly chargeable with schism or sectarianism. They did not revolt, but were excluded. The odor in which they are held by their Orthodox brethren is very offensive and not very unequal. Why should they not cheerfully share this odium together? Why should Universalism have any odium in the eyes of Unitarianism? With what reason is it said—and it is said—that the doctrine of the Universalist is a bad and pernicious doctrine? Is it a fact that the doctrine is bad and pernicious? Is not the truth of it most desirable to every benevolent heart? Where is the good man who would not profoundly rejoice and thank God from the bottom of his soul, if he found the doctrine to be true? The doctrine is pronounced pernicious. It is charged with having a tendency to licentiousness. Very much doubted. But admit it to be true; what then? Is it a bad doctrine? Does the evil in time outbalance the good in eternity? Which is the greater? What is the value of a straw in comparison with a mountain of gold?

Calvinists tell us that the doctrines of individual election, and of the saint's certain perseverance, are good doctrines; that their moral influence is salutary; that they furnish no excuse for reckless indulgence and iniquity. With what propriety, then, can they allege the charge against Universalists?

We do not advocate the sentiment of universal salvation. It is not, however, because it is a bad doctrine. No; it is a most glorious doctrine; the most magnificently and sublimely such of any doctrine, ever conceived of in man's heart, or uttered by his mouth. It is this character of the doctrine which gives it its interest and currency. Why then, not advocate such a doctrine? It has been said that the doctrine is too good to be true. And, perhaps, there is some justice in the declaration. The doctrine may be too good to be possible. Omnipotence cannot overcome impossibility. And what, now, if Unitarians say that the fact of universal human happiness may be impossible even with God? And Universalists say that such a fact is both possible and certain. Shall this difference of opinion separate them into antagonist communions? Verily it ought not to be. 'Sirs, ye are brethren, why wrong we one another? Why feel alienated, and distant? Why not support and strengthen each other? You have a common enemy and a common interest. There are many places in which Unitrians and Universalists, by uniting their strength, might support a regular meeting. But by standing aloof from each other and mutually exaggerating the differences between them, they have no meetings at all. And thus orthodoxy rides in triumph, but liberality cannot lift up its head. So it is here. We have neighbors enough, entertaining liberal views, to be made into a strong respectable Society. But, for want of union we have none. And there are other places similar to this. Is it not, then, the interest, as well as the duty, of these two communions to cherish feelings of sympathy and fellowship. We need not countenance each other's error by cultivating each other's friendship. It is always safe for Christians to obey the 'new commandment' and to love one another.

S. F.

For the Register and Observer.

NEWS FROM THE CHURCHES.

It is pleasant and profitable we think to hear from time to time of the prosperity and welfare of the Churches and Sunday Schools connected with our denomination, especially of those more distant from us. Through the agency of one of our Associations we have this privilege occasionally, and of which we shall avail ourselves with pleasure in order to communicate to others, the information thus obtained.

Many visitations have recently been received. This has given more than usual activity to the agency of the Sunday School Society. On the forenoon of Sunday, June 25th, one of its agents was at Hallowell in the State of Maine. The Sunday School of the Unitarian Society in this place was met at the Church at the usual hour in the morning. Rev. J. Cole is Pastor of this Society, and Charles Vaughan Esq. Superintendent of the Sunday School. The pupils of the School are 75 in number with 14 teachers; about 60 of the former being present. A strong interest is felt in its success, which was manifest from the prompt attendence of the pupils and the quiet and order which prevailed during the exercises. After a prayer by the Pastor, an address was made by the agent to pupils and teachers, and each child furnished with an appropriate tract. In the forenoon of the same day the congregation was addressed by the agent on the duty of increasing the amount of moral and religious instruction in the community. This Society though not a large one, is strong,—strong in the best elements of a Christian Church, activity, zeal, and a deep interest in their personal, moral and religious growth.

In the afternoon the agent was at Augusta a few miles distant from H. This town, as almost every body knows, is one of the most beautiful villages in New England. The Unitarian Society here is under the pastoral care of Rev. Sylvester Judd. Its condition is prosperous. The interior of the Church is neat, and was well filled with attentive hearers. In the former part of the day the Pastor preached an able discourse on Religious Education; and in the afternoon the agent addressed the parents on the practicability and necessity of educating the moral faculties and religious affections of the young. The devotional exercises by the Pastor. At 6 o'clock, the Sunday School was assembled with their teachers and parents. The services, were a prayer by Rev. Mr. Judd, singing by the choir, address by the agent, tracts distributed, remarks by Edward Fenno, Esq., the superintendent, and a closing prayer by the same. This School numbers 75, with 14 teachers, and is a good School.

On Monday the agent met the two Schools in Portland, having rode 60 miles for that purpose. As the arrival of the agent was uncertain, the Schools were assembled at 7 o'clock, P. M., by the ringing of the bell, at Rev. Dr. Nichols' Church. Under the circumstances, the number in attendance was more than could have been expected. Rev. Mr. Whitman made the opening, and Rev. Dr. Nichols the closing prayer on the occasion. The agent made an address to the pupils, with closing remarks to teachers and parents. Tracts were distributed to the children. The Schools of these Societies are large, and from the information obtained, in a flourishing condition.

On Tuesday the agent was at Saco. The Ministerial Association of this vicinity, held their regular meeting on this day and at this place. At 6 o'clock, P. M., the Sunday School of the Unitarian Society of which Rev. J. H. C. Nichols is the pastor, was assembled in the Church with their teachers and parents. This School has increased and is increasing. It numbers now 100. The exercises were a prayer by Rev. Dr. Nichols of Portland, an address to the children and teachers by the agent, and a closing prayer by the Rev. Mr. Whitman. Tracts were distributed, and the occasion apparently a happy and useful one. The public services of the Association followed at half past 7 o'clock. They were, singing by the choir, prayer by Rev. Mr. Smith, recently of Frankfort, sermon by Rev. Mr. Edes, of Kennebunk; text 'If ye would enter into *life*, keep the commandments,' a practical and useful discourse. After which addresses were made by Rev. Dr. Nichols and Rev. Jason Whitman of Portland. These addresses were on the value of practical religion to the individual soul, and consequently the obligation men are under to give the subject a more earnest and constant attention. They were eloquent, strong, and full of pertinent illustrations. The day throughout was one of deep interest to all engaged.

On Wednesday, the agent by appointment was at Standish. This is an interior town eighteen miles from Saco. The immediate village is pleasant, the township large, but not in a very prosperous condition in general. The Unitarian Society here is feeble. For three or four years past this Church has been closed, but recently, by the efforts of a few, it has been re-opened under the pastoral care of Rev. A. M. Bridge, and their prospects are now more flattering. They are entitled to and should receive the sympathy of our Christian friends. On this occasion the three Societies of the town united, and a large number of children were assembled with their teachers and friends. The exercises were an anthem by the choir, prayer by Rev. Mr. Bridge, singing by the children thrice, an address by the agent, and a closing prayer by Rev. Mr. Butterfield, Pastor of the Universalist Society. The day was exceedingly warm, but the services were listened to with apparent interest and attention.

On Sunday of the same week another of the Agents was at Row in Franklin County, Ms. Rev. W. L. Stearns, pastor of the Unitarian Society there. At this place, by invitation, Mr Bayley addressed the congregation and the Sunday School, with many who had come in from the adjoining towns, at three separate meetings. Rev. Mr Stearns and Rev. Mr Field of Charlemont engaging in the devotional exercises. This Society and the Sunday School are increasing, we trust, in strength and interest. On the following Tuesday he met the Sunday School at Deerfield on a public occasion. The audience of pupils and parents was large, which he addressed both in the Town Hall, and at the table spread under those large and beautiful trees near the Academy. Prayers were offered by Rev. Dr. Willard, and other addresses made by Mr Wright, the former Superintendent, Rev. Mr Dawes and others. The Society and School at this place are strong and flourishing.

On Tuesday of the same week, another of the Agents, Isaiah Bangs, Esq., was at Templeton, and met there the West Worcester Ministerial Association. In the morning there was a sermon in the Church, by Rev. Mr Alden, of Brookfield, with other appropriate exercises, before the Association. In the afternoon there was a meeting of the Sunday School, attended by teachers, parents and the association. After the customary devotional exercises, the meeting, at the commencement, was addressed at length by the Agent, followed by the Rev. Mr Dean and Rev. Mr Jones, and closed by further remarks of the Agent. The audience, we understand, was large, and deeply interested.

On the same day another of the Agents, Rev. F. T. Gray, was at Keene, N. H. where he met, by invitation, the Cheshire Pastoral Association, whose Churches, we understand, were represented as in a prosperous condition. They met at the house of Rev. Mr Livermore, Pastor of the Society in Keene. In the afternoon, the Sunday School connected with the Society were assembled in the Church, with large deputations of teachers from other Sunday Schools connected with the Association, parents and others. After appropriate religious exercises by Rev. Mr Brown, of Brattleboro, Vt., an original hymn having been sung, an address was delivered by Rev. Mr Gray to parents and teachers, and then to the children, in which the true path was pointed out to the young in a vivid manner, illustrated with two striking characters, drawn from real life, one in contrast with the other. After which addresses were made by Rev. Mr Livermore, Rev. Mr Brown, Mr Prentice and others. The day and the occasion will long be remembered.

In these visits during the past week, eight hundred miles have been travelled, nine Sunday Schools visited, thirteen addresses delivered, and between six and seven hundred tracts distributed. The information obtained will give new zeal and animation to the cause of Sunday Schools, and a true religion in every portion of our Christian Zion. P.

For the Register and Observer.

FIRE IN FALL RIVER.

Messrs. Editors,—I was a witness of the awful scene exhibited in Fall River on Sunday afternoon. In the Unitarian Church, we were engaged in public worship, and were anticipating an interesting season in the celebration of the Lord's Supper, when the alarm of fire was given. The flames were at once seen to be issuing with fearful violence from a building in the immediate vicinity of the Church, and great anxiety was felt for the safety of that beautiful structure. It was saved, however, through the interposition of a kind Providence, by the unwearied exertions of a few interested gentlemen, and there it stands, conspicuous, beautiful in its proportions, a monument bearing testimony to the wisdom and truth of that economy which obtains alike in the natural and the spiritual world. God's grace will be sufficient for us, but it is only to the co-worker with Him, that this sufficient aid is imparted, and this is a lesson which is taught both by nature and the Gospel.

The wind was strong, and the flames were spreading with fearful and rapid effect, threatening destruction to many valuable buildings, when a new fire was discovered to be kindled some distance beyond, north of the Pocasset House on Maine street, by a cinder from the original fire. Men's hearts now began to fail them, and each was anxious to save as much of his own or other's movable property as he could. In many instances however what was rescued from the devouring flame in one place only served for food for it in another. The agency of water at this crisis was found to be insufficient and resort was had to the use of gunpowder, and building after building, in some instances without regard to their contents were blown up. And now the fire having its own course, almost literally without resistance, how shall I describe the scene? The wind roaring, the cinders flying, the noise and rush of the crackling fire and falling timbers—the flames lifting themselves up in broad and menacing sheets, the loud explosions and the consequent dark columns of smoke ascending the air, the mournful sound of the bells, the hurrying to and fro of vehicles bearing goods, if possible, to some place of safety—the consternation depicted on men's countenances, the crying of women and children, all, *all* conspired to render it a scene melancholy, oppressive, awful. I could not help shedding tears for I did not know where or when the destruction would be stayed, and indeed it was only at last, by a change in the direction of the wind, that the devouring element ceased its work, after having laid in ashes the whole of the business part of the town, including one of the large cotton manufactories, of which there are several in the place, giving to it much of its activity and enterprise, the commodious public house, two Churches, the Custom house, Post office, two Banks, the Printing offices, &c., in all about one hundred and eighty buildings.

The inhabitants of this town will need, and I doubt not will receive, sympathy and aid from abroad—from those whom God has blessed with abundance, and whose hearts are alive to generous and benevolent affections. Let them respect themselves. Let them have confidence in God, and co-operating with his Providence and acting in conformity to his laws, they will ere long, I doubt not, be re-established in their former prosperity and happiness.

But of our friends of the Unitarian Society, let me say a word in their behalf. This sad calamnity has fallen upon them with peculiar heaviness. Many of them who possessed generous souls, generous in full proportion to their means, now find themselves at once divested of their ability to do as they have heretofore cheerfully done. They feel that their prospects which were but just now bright and brightening more and more, under the acceptable ministrations of their newly consecrated pastor, are now gloomy indeed. Their interest in all that concerns them as a religious Society is unaltered, but they look around with earnestness and ask 'who will come to our assistance and help us, now that our strength is gone, in bearing up the ark of the Lord, our most cherished institution, whence we derive strength to our Christian faith, warmth to our christian affections, and life to our christian hopes.' They ask in earnestness, let it not be given to them to ask in despair—let the prayer of trust arise from their own hearts, and let them be inspired with new fervor, by the assurance that the prayers of many friends ascend to heaven in their behalf. Let the hand of benevolence be extended to them, and let them see christian principles carried out to their widest extent, and that there is affluence consecrated by religion, and which is regarded as the gift of heaven. And in the rich experience of these sources of consolation and support may they take courage. Then will the light of hope which we trust even now 'tinges the edges' of the dark cloud that hangs over them, brighten and expand, so that the day shall not be long in coming, when the joy of pastor and people shall be alike and mutual, with continually increasing faith, and aspiring ever and anon to that joy which will be consummated in heaven, when all shall be 'unclouded sunshine,' without an anxiety to move or a fear to depress.

H.

For the Register and Observer.

FRIENDSHIP.

'Can *gold* gain friendship? Impotence of hope!
As well mere man an angel might beget.
Love, and love *only*, is the loan for love.
Lorenzo! pride repress; nor hope to find
A friend, but what has found a friend in thee.
All like the *purchase*, few the *price* will pay;
And this makes friends such miracles below.'

Friendship! This term is too often misapplied or used in an inferior sense, as though by mere intimacy,—by occasional acts of benevolence,—or, *negatively*, by the absence of unkind feelings towards another, one were entitled to the appellation of friend! Mere attachment does not constitute friendship. Behold the brute. What a strong attachment exists between him and his master. This feeling is in a certain sense mutual, yet no one would think of designating it by the endearing name of friendship. 'Friendship is the clasp of souls; and a true friend is the continuation of one's self.' Or, as expressed by an ancient philosopher, who, being asked, 'What is a friend?' answered. '*One soul dwelling in two bodies.*' Reciprocity of feeling is essential to true friendship. There must be real sympathy, a blending together of souls. It is evident, therefore, that 'friendship cannot subsist but between persons of *real worth*; for friendship must be founded on esteem, and there can be no high esteem where there is not honesty, benevolence and faithfulness. There must be in friendship a certain *likeness* in views and temper—now this likeness is produced and secured only by probity and kindness. Good spirits therefore are kindred spirits.' As without love, there can be no friendship, even so, without virtue, there can be no true affection. The truly virtuous, then, are alone true friends. The wicked may have their accomplices,—their companions,—their partners,—their associates; but oh, say not, that they are united in the holy bonds of friendship! Vice is a deadly foe to virtue. Vicious principles are ever at war with genuine affection. There could be no security of friendship, therefore, with the bad, even if it were possible once to attain it. Says the worthy Buckminster, 'Tell us not of the heroic friendships of ancient story, when it was thought generous to sacrifice a whole nation for an injury to a friend, and when the duties of this attachment were

exalted above all other obligations, and allowed to break every other tie, and benevolence itself was lost in the pretended despotism of private love. Tell us not of those modern connexions, which demand of us in honor to sacrifice a man's life to vindicate another's name from false imputations, nor of the numerous pitiful unions of wicked men, for purposes of interest or indulgence, conviviality or temporary convenience. These have as little to do with affection, as with religion. True christian regard is as different from all this, as lust from pure love, or bodily strength from real courage. The only perfect union of minds will be that which is animated, corrected, and matured by the evangelical spirit of Christianity. Why? Because their faith and hopes are not only one through their present destiny, but because man has interests and hopes in eternity, dearer and greater than any temporal well-being, and that union of minds into which eternity enters not, and makes no part of their common hopes, must be essentially defective. You anticipate the company of your friend to-morrow; the Christian, not to-morrow only, but forever. He does not lose sight of him through the long range of a future existence.

In fine, where the affection between two minds is not influenced by a sense of a present and all gracious Father in Heaven; where the tomb, when it has closed upon one of them, is thought to have separated them forever; where they have no communion of mind upon the most interesting of human contemplations, God, Jesus, and the life to come; where the all sanctifying grace of the gospel does not mould their desires, correct and unite their dispositions in humility and christian love, there may be fondness, there may be satisfaction, there may be partiality, but there is not friendship, such as it existed between Jesus and John; such in fact as that for which Jesus prayed, when he said, 'Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are one.'

How many there are, who call each other friends, yet are wanting in the essential requisites of friendship; friends indeed, only in name!

Happy are those, who have secured what many never obtain. 'Many, I doubt not,' says Buckminster, 'many are the Christians, who have passed through this world of frequent changes and various characters, and yet have never chanced to find a real friend. Many more are there, who have wept over the grave of some one, long known and loved, but alas! as they had not the power to wake him from his slumbers, so too they have had the good fortune afterwards to replace him. No man can go out into the world and say, 'I will have a friend.' This, like other connexions in life, often depends upon circumstances beyond our control.' There are thousands whom we may greatly esteem, yet, perhaps, not one of them is to us a friend.

The bonds of friendship! Who would desire a release from *such* a bondage? Who would willingly sever those golden ties? Kindred spirits are thus united together in life, and in death they are not divided. There is an affinity here upon earth; that affinity will never be dissolved. Though gone before they are in reality still with us. We have not forgotten them; they will ever remember us. Though mingling in holy raptures with glorified spirits, the union of souls still remains. We cannot believe the friends of earth are unthought of midst that extatic throng. No. They speak to us from their joyful abodes. Not a link is broken in that chain by which we were made one in spirit. Again shall we commune with them face to face in those blessed mansions of our Father's house, where, freed from sin and suffering, our souls will be intertwined, throughout an eternity of friendship.

T.

RECENT PUBLICATIONS.

The nature and influence of war. An address delivered before the American Peace Society at its Annual Meeting May 9th, 1843, by Andrew P. Peabody, Pastor of the South Church, Portsmouth, N. H. Published by request of the Society. Boston, 1843.

In our notices of the Anniversary week we gave a full report of this able and interesting discourse, which will be read with much interest by the friends of peace, and will do much to advance that great cause. We have room only for the following extract.

'War establishes a standard and a scale of moral excellence entirely opposed to the Christian standard and scale; and, wherever the lawfulness of war is recognized, this false standard and scale must needs be admitted. In the moral system of the gospel, was beautifully fulfilled the prediction, 'Every valley shall be exalted, and every mountain and hill shall be brought low.' Jesus made prominent and essential certain virtues, which had before existed only in theory, or in the dreams of visionary perfectionists, or which had been esteemed to hold a minor rank, and to lie in the doubtful neighborhood of weakness and cowardice. He threw into the shade, or passed by without naming them, virtues which had stood at the very summit of favor with heathen moralists. He deranged the entire scale of virtue, and transposed its very extremes. He found the military virtues, aggressive courage, a quick sense of injury, bigoted patriotism, unyielding obstinacy, at the very summit of the scale. He cast them down, and cast them out; and for courage, he put fortitude,—for resentment, forgiveness,—for patriotism, all-embracing philanthrophy,—for harsh, unfeeling rigidness of purpose, a love incapable of weariness or exhaustion. These are virtues which the cross teaches. These have the seal of the Saviour's blood. These clothed his first and nearest followers, so that their patience, meekness, and all-enduring charity, often disarmed enemies, and won their fierce persecutors to the faith of Christ with its crown of martyrdom. And of those primitive disciples, it stands recorded, that they denied the lawfulness of war, and chose rather to die than to fight. Their words were, 'I am a Christian, and cannot fight;'—'It is not lawful for a servant of Christ the Lord to bear arms for any earthly considerations;' 'We, who once were slayers of one another, do not now fight against our enemies;' 'The followers of Jesus have disused the weapons of war, and no longer know how to fight.

But no sooner did Christianity enter into unholy covenant with the war-spirit,—no sooner did Christians suffer themselves to be enrolled in the armies of the empire which they were so fast converting,—than the virtues of the cross began to fade from the lives of the disciples; and never since have they marked the church as a whole. In some one obscure sect, they have still, from time to time, displayed themselves, but only in sects which have abjured war. They shine forth, with a pure and primitive radiance, from the fastnesses of the Alps, with the day-star of the Reformation, and from the peaceful republic of Penn, with the infancy of the new world. But they are now recognized by only here and there a portion of the church. They are not generally deemed the essential marks of a Christian temper. They may be wanting in an individual, and that individual still be deemed an eminent saint. They may be wanting in a church, and yet that church escape all suspicion of fatal heresy. The tone of sentiment among Christians in general is opposed to these virtues. There are few among the professed followers of Christ, who will dare to forgive an injury. They fear that, unless they resent every imagined affront or insult, they shall be deemed pusillanimous. They are no more slow to anger, no more conciliatory and pacific in their tempers and their habits, than those who make no religious profession. They are as bigoted partisans as any. They cleave as closely as any to all prejudices and enmities grounded on the distinctions of nation, sect and color. And why is this? Because the war-spirit in the church has restored the old heathen scale of virtue, which our Savior had reversed. The church will not disavow and denounce war,—she cannot therefore confess the spirit and adopt the virtues of the cross. The church pleads for the right of resistance unto blood,—she cannot therefore proclaim the duty of long-suffering and forbearance. The church prays for the man-slayer, blesses his banners, sings thanksgiving anthems over his work of carnage,—how then can she say to her children, 'Forgive, as ye would be forgiven,—love your enemies,—bless them that curse you?' The only alternative left her (and this she has freely employed), is, to pronounce our Savior's precepts excessive, hyperbolical, and not designed for these latter days. Yet, the question still recurs, Was his life a hyperbole? Was his spirit only for the guidance of the first ages of the church? Or was it in the language of Oriental extravagance, that he said, 'I have given you an example, that ye should do as I have done?'

The church can confess Christ but partially, so long as she acknowledges the laws of Antichrist. She must tear herself from her unholy compact,—she must deny the right of men, whether individually or collectively, to break the law of God, and to violate the spirit of Jesus,—she must purge herself from blood-guiltiness; and then can she again set forth the high, uncompromising standard of her Founder, and demand of Christians a love like his. It is on these grounds that we urge the cause of Peace upon Christians as Christians,—upon the church as the church of Christ. We believe that ours is a cause, which lies very near the springs of individual character, and the fountains of the Christian's every-day life and conversation. Men cannot and will not approve, at the same time, of resentment and retaliation between nations, and of long-suffering and forgiveness between individuals. Men cannot cry *vengeance* for their nation's wrongs, and in their own private quarrels overcome evil with good. Men cannot have and keep two codes of morals, the one for themselves as citizens, the other for themselves as private Christians. Therefore must the war-spirit be cast out of the church, in the name of Christ, before the spirit of Christ can be manifested in its full beauty and loveliness.

The North American Review, No. 120; for July, 1843. Boston: D. H. Williams, 6 Water st.

Among the number of very attractive articles which this, the chief of our periodicals contains, we have had time as yet to peruse but two, viz., A Review of the Life and Character of Thomas Paine, and a paper on the Mutiny of the Somers; both will attract attention. The article on Paine is an honest exhibition of the judgment of posterity concerning a man of very ordinary powers, whom troubled times and certain popular gifts exalted into undue notoriety. The writer aims to present in a true light the real amount of his claims for services in the revolutionary war, showing that these claims have been most ridiculously exaggerated, and indeed that the most prominent advocate of them was found in the self-complacent Paine himself. The Reviewer exercises forbearance in concealing the loathsome features and traits of character of 'the infidel, the scoffer, the libertine, and the drunkard.' The case of the Somers is presented in a very interesting manner, and with all the means for obtaining a just view of it. Some atrocities upon the sea, in the shape of mutinies, which bear any resemblance to this case are referred to, and the heinousness of the offence is shown to be worthy of the most condign punishment. The other articles in the Review are, The Fisheries; Stephens' Travels in Yucatan; Northern Lakes and Southern Invalids; Miss Bremer's Novels; The School and the School Master; The Nestorian Christians; Classical Studies; Critical Notices.

SUNDAY SCHOOL ADDRESS.

A very interesting Address was delivered yesterday before the Cheshire Sunday School Association, in connection with the Pastoral Association, at the Unitarian Church in this town, by the Rev. Mr Gray, of Boston; after which several gentlemen addressed the meeting. We were pleased to find present a large number of Sunday School Teachers from Charlestown and Walpole. The following Hymn, written for the occasion by one of the teachers in this town, was sung:—*New Hampshire Sentinel.*

To thee, our Father, throned above,
Our waiting eyes we raise;
And ask Thee, God of grace and love,
To bless our future days.

Oh! guide our steps in wisdom's way,
And in her paths of peace;
Around us shed truth's heavenly ray,
And faith and hope increase.

We know not what of good or ill,
Our pathway may attend;
Yet mould our spirits to thy will,
Supreme, Eternal Friend.

In all our life Thy will be done!
Our hearts to Thee be given!
And bring us by thy holy Son,
To meet Thy smile in Heaven.

UNITARIAN MEETING-HOUSE IN WALPOLE.

The Unitarian meeting-house in Walpole, N. H. recently dedicated, deserves notice for its beauty and simplicity, which do great credit to its proprietors and builders. The pews, pulpit, and general arrangement and structure of the house are on the modern plan, and require no particular notice, but the tablets over the chancel are beautifully designated. On each side of the pulpit a space is appropriated to the respective uses of the Communion Table, and of the Sabbath School Library. On the wall over the table is a large Gothic tablet with the painting of a Cross, on the tranveree piece of which are the initials J. H. S. (Jesus Hominum Salvator) Jesus, Savior of men. At its head is inscribed the text found in Luke 2, 14, on the right hand Matt. 10, 32 and on the left Matt. 11, 28, and at the bottom, 'I am the resurrection and the life. On the other side of the pulpit is a similar tablet with an anchor painted, having on the crosspiece the letters, F. S. C. (Fides, Spes, Charitas) Faith, Hope, Charity, at the summit the words from Matt. 19, 14, at the right hand Prov. 22, 6, at the left Prov. 3, 15, at the base, part of Prov. 1, 7, and on the iron arms, 'Hope, an anchor of the soul. The design and execution are both exquisite. Those who are about building new churches would do well to look at this fine structure, and especially at the tablets.—*Ibid.*

THE TWENTY-SECOND ANNUAL REPORT OF THE MANAGERS OF THE CHARLESTON UNITARIAN BOOK AND TRACT SOCIETY, RENDERED ON THE 21st MAY, 1843.

'The Managers of the Charleston Unitarian Book and Tract Society, have the pleasure of presenting their 22nd Annual Report.

It is a cheering circumstance, that during the considerable period of the Society's existence, it has probably in no one year been more flourishing than in that which is now expiring; nor has it ever exhibited more encouraging symptoms of activity and life.

Between fifty and sixty copies of the Tracts of the American Unitarian Association, have been distributed to the subscribers regularly once a month. Three extra Tracts, together with Dr. Ware's excellent work on the Formation of the Christian Character, have been purchased and distributed in the same manner. The Managers have reprinted an edition in binding of Mr Pitkin's inimitable reply to Mr Baker; and they have entered into preliminary negotiations for the reprinting and publishing of a still larger work, viz: Mr. Sparks' Letter to Mr. Wyatt, on the Ritual and Doctrines of the Episcopal Church; the author having kindly offered to revise the work in person. On extra occasions, about two hundred copies of Tracts have been issued from the Depository in nearly equal divisions of a practical and doctrinal character. They are frequently sought after by persons of other denominations, who acknowledge the masculine vigor of thought, the elevated tone of morals, the pure spirituality, the benevolent tendencies, and the consoling views of Divine Providence which they exhibit. When it is remembered that these Tracts are in no instance obtruded on others in a spirit of proselytism, but that the external demand for them is quiet, spontaneous and unremitting, the fact does but delightfully fortify our conscious conviction, already strong, that there is in Unitarianism, something accordant with the purest and loftiest aspirations of human nature. It is, we trust, under such influences, and not from any low sectarian views, that we are all engaged in the promotion of our cause.—Sincerely believing that the doctrines of Liberal Christianity, when cordially embraced and allowed their full and free development, will result in a larger amount and higher degree of virtue, piety and happiness than any other form of Religion, we would rejoice to behold its more rapid and wider prevalence. But while laboring and praying for such results, we are willing to wait patiently for God's own time in fulfilling his high purposes. We care not for the poor pride of counting immense numbers in our denomination, if we can but witness around us a growing strength and purity of faith, a diminished aggregate of sin and crime, and an increasing amount of charity and general moral excellence. Your Managers have the pleasure to report that the bigotry and prejudices with which our denomination was once assailed, have continued to give way to a more kindly and catholic spirit. Scarcely any public instance of that unhappy leaven in this community has come to their knowledge during the recent year. Meanwhile the religious congregation with which we are connected has never exhibited a more flourishing aspect either internally or externally. The same may be said of our whole denomination, both in this country and throughout the world. We make indeed no signal arithmetical triumphs. Our cause, like that blessed kingdom with which we trust it is identified, 'cometh not much by observation.' But steadfastness, health and progress seem to be characteristic every where, as far as we can judge, of the little unpretending seed thrown in among the more effervescing elements which now agitate the world. While the great controversy of the day is raging throughout Christendom, as to the claims of particular forms of Church Government to Apostolical authority;—in New England, on the contrary, a remarkable revival of spirituality and of a missionary interest has arisen recently among Unitarians, and seems to have occupied the place of those transcendental opinions and tendencies which your Board had occasion two years ago to notice and lament. On the whole we have every reason to take courage and be thankful, and to commence the opening annual period before us with renewed animation. With *God in Christ*, as our imperishable motto, we may feel confident that our faith comprehends all that is essentially divine, or morally efficacious in every other Christian creed, and that it will ever be a vain and visionary aim for any more complicated forms of belief, to reduce into one systematic, harmonious and universal communion, the infinite multiplicity of opinions, operations and developments of the human mind. If a great Church Universal is ever to prove a reality, instead of a vain figment of the imagination, it must unquestionably be established by beginning at the right side, viz: by simplifying, not multiplying and complicating the bonds which are to hold its innumerable parts together.'

FOLLEN CHURCH.

The Ladies belonging to the Society worshipping at the Follen Church, at East Lexington, are preparing to entertain their friends on *Wednesday next*, at S. Cutler's Hotel, a short distance from the Church. They are making preparations for a large social party on the pic nic plan; tea and a variety of refreshments will be served up at 6 P. M;—addresses with music will succeed the repast.

The ladies of this pleasant village are distinguished for 'fixing up a thing of this kind' in good style, and an opportunity will hereby be afforded to their friends to spend an hour or two in a pleasant, rational and improving manner; while at the same time they will feel that they are lending both sympathy and aid to sustain a feeble Society, and giving them encouragement to persevere in the glorious cause they have espoused.

The price of tickets, we understand, is fixed at 50 cents, and the proceeds are to be applied for the benefit of the Society.

B.

ASSOCIATION OF THE ALUMNI OF THE CAMBRIDGE THEOLOGICAL SCHOOL.

The Annual Meeting of the Association of the Alumni of the Cambridge Theological School will be held on Friday next, the 14th of July. The meeting for business will be in the University Chapel at 3 o'clock, P. M. The Address before the Alumni, will be delivered by the Rev. Prof. Francis, D. D., in Rev. Mr Newell's Church at 4 o'clock, P. M.

The Public are invited to attend.

S. K. LOTHROP, *Secretary.*

THE UNITARIAN SOCIETY IN LOWELL.

A good degree of interest has been here awakened in behalf of missionary efforts. First a contribution was taken up at Church, for this purpose. This was followed by a Fair, which was one of the most spirited brilliant, and successful that has ever been held in that city. Contemporaneously with this, a Missionary Society has been organized, composed of all persons who contribute any sum for Missionary purposes. The amount raised, by these means, within the last six weeks, is $500.

TEACHERS' SOCIAL UNION.

There will be a meeting of this Association at the Vestry of the Rev. Dr. Lowell's Church, on Monday evening, July 17, at 7 1-2 o'clock.

Question: Scriptural conversion—in what does it consist, of whom is it required? what is its value, and by what means may it be effected?

DAVID PAIGE, *Sec'y.*

SUNDAY SCHOOL SOCIETY.

The Treasurer of the above Society acknowledges the receipt of seven dollars contributed by the Sunday School in Keene, N. H., Rev. A. A. Livermore Pastor, to the funds of the Agency. Also, from the Sunday School in Rev. C. Wellington's Society, Templeton, twelve dollars for the same object.

UNION PASTORAL ASSSOCIATION.

The next regular Meeting will be holden at Rev. Geo. Putnam's, in Roxbury, on Tuesday, July 11, at eleven o'clock, A. M.

SAMUEL OSGOOD, *Secretary.*

*** The Annual Visitation of the Theological School at Cambridge will take place on Friday, July 14th, in the University Chapel, at 10 o'clock. Dissertations will be read, as usual, by the young men, leaving the school, nine in number.

GENERAL INTELLIGENCE.

Monument to Dr Kirkland.—Within the last week the monument which has been for some time in progress, and which is a tribute from the Alumni of Harvard University to the memory of the late President Kirkland, has been erected at Mount Auburn, on the summit of Harvard Hill. It is a large upright sarcophagus, of Italian marble, with gothic pannels and decorations, and is surmounted by a book and double scroll. The following is the inscription:—

IOANNI THORNTON KIRKLAND,
viro honorato, dilecto,
auctoritate, suavitate,
ingenii acumine, sermonis venustate,
et animi quadam altitudine
præstanti.
Academiæ Harvardianæ
per annos XVII. faustos præsidi
æquo, vigil anti, benigno, pio,
Alumni grate memores
hoc monumentum ponendum curaverunt.
And on the reverse:—
IOANNES THORNTON KIRKLAND, S. T. D.
Decessit die Aprilis XXVI.
A. D. M DCCC XL.
Ætatis suæ LXIX.

—*Daily Advertiser.*

Destructive Fire at Fall River.—About three o'clock on Saturday afternoon, during the period of divine worship, a fire broke out in the town of Fall-River, which raged almost unchecked till nearly midnight. It destroyed in its progress more than two hundred buildings, in the very heart of the village; and was only checked at last by a change in the wind.

The fire broke out in the extensive cabinet warehouse of Abner L. Westgate. It arose from the carlessness of some children who were playing with powder. Several carpenter's shops, and large piles of lumber around, immediately took fire, and the flames at once crossed the main street. Rapidly driven northward by the wind, the fire took every building on each side of the main street, for *nearly half a mile*, its progress being arrested only at Major Durfee's, at the corner of Franklin and Main streets; and, on the opposite side of Main street, after it had passed Dr. Archer's. One or two houses were burned at the corners of the various cross streets which it passed.

Three churches, the Methodist, the Free Will Baptist and the Christian Union were destroyed; the Unitarian and Episcopal churches were saved. The buildings of the Fall-River and of the Savings Banks, all the public houses, three printing offices including the Monitor and Argus establishments, the Custom-House and Post-Office, with all the dry goods stores on Main street, all the lawyer's offices in the town, were destroyed. The Pocasset Bridge Mill was the only factory destroyed, though several others were somewhat injured. Eddy's satinet factory considerably. So many dwelling houses were destroyed that it was computed that more than one thousand persons lost their homes by this calamity.

The loss is variously estimated from two hundred thousand to a million of dollars. It is impossible to state the full amount of insurance. The amount covered in Providence is about $20,000.

When the fire broke out there was a difficulty in obtaining water, as the ponds 'had been drawn off;'—when water was obtained it was found that a part of the hose had been already destroyed by the fire. An engine from Bristol, R. I. was present and did good sevice. Several buildings were blown up in the hope that the progress of the fire might thus be checked, but this expedient failed, as the sparks were blown from house to house by the wind, which was blowing a gale. It was rumored that four persons had lost their lives, but this report seems to want authority.

For these facts we are indebted to extras from the Providence Journal and Warren Star and to the New Bedford papers.

Mr. Legare's Death.—Secretary Spencer has published an order to the officers of Government in the Treasury Department to wear crape for thirty days, and the Secretary of War ordered guns to be fired every half hour and the national flag to be displayed at half staff at all the military posts of the army on the day of the receipt of the order, and the usual badge of mourning to be worn for six months.—*Tribune.*

Secretary of State.—The Madisonian of Saturday evening contains the official announcement of the appointment of the Hon. Abel P. Upshur, of Va. (present Secretary of the Navy,) to the post of Secretary of State *ad interim.*

Executive Appointments.—The Governor, with the approval of the Council, has appointed the Hon. Abel Cushing a Judge of the Police Court of this City, to supply the vacancy caused by the death of the Hon. Wm. Simmons.

The Hon. Frederick Robinson was on Saturday last appointed by the Governor and Council, Warden of the State Prison at Charlestown.

Sandwich Islands.—The act of Admiral Poulett in taking possession of the Sandwich Islands has been, as we anticipated, disavowed by the British Government. The London Times says, apparently on authority, that the British Admiral 'emulous perhaps of the recent policy of France in regard to the groups of islands south of the line,' accepted the cession of these territories conditionally, and until the arrangement should be ratified by the government, and adds, 'The view which has been taken of this treaty of cession in this country is not favorable to its confirmation. Although no blame can be laid on Admiral Poulett for his share in the transaction, we understand that the Sandwich Islands are not to be annexed to the dominions of the British Crown, but to be restored to the independent authority of the native sovereign.' Previously to this announcement a note was published in the Paris papers, signed by Timole Haalilio and Wm. Richards, 'Envoys from His Majesty King Kamakameha III. to his Majesty the King of the French,' in which they say that the Independence of the Sandwich Islands was recognized by the United States of America on the 19th of December last, and by the British Government on the first day of April last, and that they have a positive promise of the same acknowledgment from the French Government.

FOREIGN.

From Europe.—By the arrival of the Great Western, at New York, English papers of the 15th ult are received.

The Daily Advertiser says:—

The news brought by her is not of great importance. The two great fields of excitement and agitation, Ireland and Spain, engage the principal attention, as points where scenes of disorder and violence are apprehended. In regard to Irish affairs there had been no event of importance or material change in the state of things. In Spain there were threats of outbreaks, and exhibitions of disaffection on the part of the military.

Later from England.—By the Steamer Hibernia, which arrived at this port on the morning of the 3d inst. English papers of June 20th are received.

The condition of affairs in Ireland engrosses the principal attention of Parliament and the public. On the 16th in the House of Commons the adjourned debate on the 'Irish Arms bill,' was taken up, and carried on with warmth. We quote a few passages.

Mr. Sergeant Murphy contended that the discontent of the Irish people arose from a conviction of real and substantial wrongs. Coupled with the fact of the dismissal of magistrates, in whom the people had confidence, the probability was, that the present bill would tend to arm the Protestants, and disarm the Catholics. He would oppose any Arms Bill, whether proposed by Whig or Tory; and he could not conceive that this was a time for such a measure, when it had been incontestably proved that crime in Ireland was steadily decreasing. It gave a power, to the magistracy which could hardly escape abuse; in illustration of which he told a remarkable instance in which the mother of a family, in the absence of her husband had been transported on the charge of concealing arms—a fact which drove her husband to the 'wild justice of revenge,' by which his own life and that of the committing magistrate were sacrificed. The only mode of abating the repeal agitation was to wipe away all invidious laws from the statute-book, and place Englishmen and Irishmen on a footing of perfect equality.

The debate was again adjourned. The educational clauses of the bill relating to factories had been abandoned by the Ministry.

Sir James Graham said he had stated when he introduced this measure, that it was not framed in a sectarian spirit, and hoped it would not be so treated by the House or the country. He thanked the House for the manner in which the measure had been treated by them; but the opposition throughout the country had been so great, that it had been found necessary materially to modify its provisions relating to education, and he had hoped that the modifications made would have removed the objections to this bill. In this hope, however, he had been entirely disappointed, as the opposition to the measure remained unabated, and under all the circumstances, he had to announce that her Majesty's Government had come to the decision that they would act most consistently with their duty not to press the educational clauses of the measure during the present session.

The Liverpool Times speaks thus of the course of government here alluded to.

In so doing, Ministers have acted prudently, but they would have acted more so if they had abandoned it earlier, and still more wisely if they had never introduced it at all; for the time is past when the Nonconformists of this country will allow themselves to be sacrificed to swell the ranks and gratify the pride of the High Church party; and, if her Majesty's Ministers did not know this, before they tried the recent experiment, it only shows how little they are aware of the spirit of the age, and the progress of public opinion. The repeal of the Test and Corporation Acts, and of the Catholic disabilities, destroyed the last pretence for treating different classes of religionists in a different spirit; and, after that open and national recognition of the civil equality of all classes of the Queen's subjects, no Minister can attempt to introduce a practical inequality of treatment without bringing on himself and his measures both disgrace and defeat. The cause of education, which is so justly dear to all friends of their country and kind, losses nothing by the rejection of this measure, for if it had been carried, the schools founded under its provisions would have been the scenes of perpetual strife and heart-burning; they would all have been infected with a sectarian spirit, and many of them would have been nurseries of mischievous error. Education is, however, one of the wants of society, and one for which Governments must provide, if it was only for their own safety, so that we may confidently expect soon to see another scheme introduced, free from the injustice and inequality which have occasioned the rejection of this.

The Leed's Mercury states the following facts concerning the means of religious instruction and education, in the manufacturing districs.

That there are in the manufacturing parish of Leeds, at the present time, 20 churches belonging to the Establishment, capable of seating 21,337 persons, and 32 Sunday Schools, also belonging to the Establishment, containing 8967 scholars; whilst there are, in the same parish, 59 dissenting chapels, capable of containing 45,499 persons, and 77 Sunday schools, containing 17,554 scholars.

That there are, in the other manufacturing parishes of Yorkshire, 151 episcopal churches, with sittings for 121,886 persons, and 147 Sunday schools, containing 85, 671 scholars; whilst there are, in the same parishes, 547 places of religious worship, not belonging to the Establishment, capable of containing 259,922 persons, and 184 Sunday schools, containg 109,561 scholars.

That there are, in the manufacturing parishes of Lancashire, 199 churches with sittings for 214,436 persons, and 184 Sunday schools, containg 70,851 scholars; whilst there are, in the same parishes, 544 dissenting chapels, capable of containing 290,547 persons, and 558 Sunday schools, containng 131,073 scholars.

A Liverpool paper alluding to these facts says:—

'They are amongst the most striking proofs ever laid before the public of the energy of the voluntary principle, and they especially show how gross an act both of injustice and ingratitude it would have been to deprive the Dissenters, who have done so much, of their fair share in the instruction of the people, as proposed by the late Bill of Sir James Graham.'

Mr. E. Barnes Jr. has drawn the following conclusions from these facts, and has addressed them in a letter to Sir Robert Peel.

1st. That in these manufacturing districts there is *Church and Chapel room for 44 3-4 per cent. of the entire population;* and, deducting the Catholics, who fill their chapels several times in the day, the Church and Chapel room for Protestants cannot fall greatly short of 50 *per cent.*

2d. That that provision for the religious instruction of the community has been made, and is still supported, almost wholly by the *voluntary zeal and liberality of the inhabitants,*—no less than 603,732 sittings in Churches and Chapels having been provided within the present century, of which only 62,493 are in Parliamentary churches.

3d. That the provision for religious instruction is *far more abundant, in proportion to the population, now, than it was at the beginning of the century.* Judging from the existing Churches and Chapels, the accommodation has been increased 223 per cent. whilst the population has only increased 123 per cent. But, allowing for old places of worship rebuilt or abandoned, the increase in accommodation may be considered at 203 per cent.

4th. That *Sunday Schools* have been provided, and are supported and taught, by the voluntary zeal of the inhabitants, in which one in every 5 2-3 *of the population* are enrolled on the books,—which must include an immense proportion of the whole children of the working classes.

5th. That 55 1-2 *per cent.* of the children in Sunday Schools are *able* to read, and are *actually reading the Holy Scriptures.*

6th. That nearly *six thousand teachers* are gratuitously engaged in the benevolent and pious Sunday School instruction.

7th. That *one in every ten of the population* are taught in *Day Schools*, of whom only a small proportion in Dame and Factory Schools.

8th. That the proportions of the Established Church and other religious bodies, so far as the sittings in Churches and Chapels would indicate, are as follows, viz:—Established Church 343,522 sittings—other Religious Denominations 560,993; but probably the proportion actually attending the Churches would be less than this, in comparison with the other sects.

9th. That the proportions of Sunday Scholars taught are as follows, viz:—in the Schools of the Established Church 108,805; in the Schools of all other Denominations 254,739.

MARRIAGES.

In this city, on Thursday, P. M., 29th ult, by Rev. Mr. Huntington, at the South Congregational Church, Mr. Samuel G. Andrews to Miss Caroline M., daughter of John L. Phillips, Esq.

In this city, on Wednesday, 5th inst, by Rev. Dr. Lowell, Mr. Andrew J. Richardson to Miss Elizabeth Page.

In Newport, R. I. Lieut. L. G. Arnold, of 2d Artillery, to Miss Julia Murdock, daughter of Capt. Allen Lowd, U. S. Army.

In Little Compton, R. I, on the 4th inst, John Foster, Jr., of the firm of Foster & Taylor, to Harriet, daughter of Samuel Sanford, Esq., all of this city.

DEATHS.

In this city, July 6th, Mrs. Mary, wife of Mr. Samuel R. Neat, 70.

In this city, June 27th, Mrs. Charlotte S., wife of Mr. A. Foster, 36.

On Thursday, June 29th, J. Amory Appleton, eldest son of William Appleton of this city, 24.

July 1, Joseph, son of Thacher Beal, 9.

In Cambridge, 2d inst., of consumption, at the house of Dea. James Munroe, Miss Nancy Howard, 26.

In Charlestown, 30th ult, Capt. Josiah Cleveland, of Oswego, N. Y.—one of the Bunker Hill soldiers.

In Milton, 28th ult, Mrs. Jerusha, relict of the late Benj. Felt, 89.

In Hingham, July 1, Mrs. Sally Burr, widow of the late Theophilus Burr, 69.

In Stoughton, Mrs. Mary Atherton, widow of the late Mr. John Atherton, and daughter of the Rev. Jedediah Adams, the first Minister of that town, 92.

In Bennington, Vt., 24th inst, Jonathan Hunt, Esq., 72, a native of Northampton, Mass.

In Haverhill, N. H., 14th ult, Mr. Stephen Morse, 88—one of that faithful band of patriots who bled in the war of the revolution.

THE YOUNG MAIDEN, 4th Edition.—This day published the fourth edition of The Young Maiden, by A. B. Muzzey. Contents:—Female Influence and Education—Home—Society—Love—Single Life—Reasons for Marriage—Society of Young Men—First Love—Conduct during Engagement—Trials of Women, &c. &c.

Received and for sale by WM. CROSBY & CO., No. 118 Washington street. june 24

HARVARD UNIVERSITY.—All persons having books from the Library of the University are hereby notified to return them before or on the 21st instant, for the Annual examination.

The Library will be re opened for the delivery of books on Monday morning, July 17th, and on every following Monday morning till commencement.

T. W. HARRIS, *Librarian.*

Cambridge, June 13th, 1843. j 17

TO TEACHERS.—A Gentleman who has a promising school in a village near the city, wishes to dispose of his property and interest in the school.

The situation is a desirable one. Inquire at this office. 4t june 10

PROPOSALS

FOR PUBLISHING a Monthly Periodical, to be called THE CHILD'S FRIEND; designed for families and Sunday Schools; Conducted by Eliza L. Follen.

The plan of the 'Child's Friend' is similar to that of the 'Christian Teacher's Manual,' published in 1828. This work is intended to aid teachers and to be at the same time interesting and instructive to children. It aspires to become truly the Child's Friend, helping him to learn from all that is within and around him the wisdom and goodness of the Creator, that wrong doing produces discord and misery, that life is a continued school time, and that wisdom and virtue and the peace they bring are the true holydays of life. It would lead him to study the character and enter into the heart of Jesus till he grows into his likeness and blesses him as the Savior of his soul.

Our views upon methods of instruction are best explained by a quotation from the preface to the work above referred to. 'In our remarks on the method of religious instruction, we shall be guided by the general principle that every plan of education is good and true, only so far as it is founded on human nature; that accordingly the first duty of a religious instructor is to study the nature of childhood. We wish to show the truth and the importance of the idea that childhood besides it being a preparation for future stages of life has an importance of its own as well as every other period of human existence. The peculiarity of infant nature is evident in every action of the child, in its feelings, thoughts and expressions; and every plan of education must fail if it be not adapted to this peculiar character of childhood. We therefore wish to impress all those who undertake the guidance of the infant mind with a sincere and tender regard for the sacred rights of infant nature, according to the words and example of Him, who said 'Suffer little children to come unto me and forbid them not; for of such is the kingdom of heaven.' In stating what materials we shall use in this little work, we must again quote from the same authority. 'We shall select our subjects from the word and the works of God. We shall recur to the real world and that of fiction, for such topics as seem to be best adapted to lead the minds of children to the knowledge and love of the universal Father.'

The 'Child's Friend' will be published on the 1st of every Month, commencing in October next, each No. to contain 36 pages, 12 mo, printed on fine paper and good type, making 2 vols. a year, with Title Page and Index, of 220 pages each.

Terms—One Dollar and Fifty Cents Per Annum, payable in advance, or 4 copies to one address for Five Dollars.

Clergymen, Superintendants of Sunday Schools and all others interested in the subject of Education, are respectfully requested to render such aid as may be in their power to promote the circulation of the work.

Subscriptions Received by WILLIAM CROSBY & CO., No 118 Washington street. j8

DANIELL & CO.,

No. 201 WASHINGTON STREET.

HAVE lately added to their large and extensive assortment a great variety of new styles of Goods, suited to the present season, and can offer as handsome an assortment of desirable Goods as can be found in the city, among which are

SILKS, the best styles of Black, Blue Black, and Colored in great variety of styles and colors.

A large assortment of new and fashionable SHAWLS.

MOUSLIN DE LAINES, of all kinds and colors, printed and plain.

One of the handsomest articles to be found for thin dresses. Printed Muslins and Lawns, new styles.

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Every description of White and Brown Cottons, of all widths. Also, a new style called Double Cotton, an excellent article. Purchasers are invited to examine it.

LINEN GOODS. Having long paid particular attention to the article of Linens, we feel confident that the styles we sell will give entire satisfaction. We have now on hand a large assortment of every description, from the most approved manufacturers.

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HOUSEKEEPING GOODS. Consisting of Quilts, different kinds—Rose, Witney, and Bath Blankets—Linen Damask Table Covers—Damask Napkins, Towelling, etc. etc.

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MOURNING GOODS, always on hand, of every description. Hosiery and Gloves.

Our Customers are assured that we still adhere to ONE PRICE. Every article is marked at a small profit, and no salesman is permitted to deviate from the Fixed Price either way.

As our advantages in conducting our business are equal to any other establishment, we are enabled to offer our goods as low as they can be found in the city. Our motto is 'Small profits and quick sales.'

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A CARD TO INVALIDS.

SILAS DURKEE, M. D., Member of the Massachusetts Medical Society, and of the Boston Medical Association, has taken the large and convenient house No. 26 Howard street, Boston, and fitted it up as a PRIVATE HOSPITAL for INVALIDS.

In important and difficult cases, the services of the most skilful and experienced physicians in the city will be had in consultation: and patients who place themselves under the care of Dr. D., and who wish to avail themselves of the advantages of a private Hospital, may be assured that every effort will be made for their comfort and well being.

An apartment has been fitted up with apparatus for administering the *Iodine Bath and Sulphur Bath*, as they are now given at the principal hospitals of London and Paris. The effect of these baths upon the system is similar to that of the warm springs of Virginia, and the Iodine fountain of Saratoga, and they are often entirely efficacious in the cure of many complaints of long standing, which have resisted the ordinary modes of treatment.

☞ Terms $6 to $12 per week. j10

WESTFORD ACADEMY.

THIS INSTITUTION has for a year past been under the care of Mr F. L. Capen, a graduate of Cambridge College. Miss L. E. Abbott has been his assistant in the female department. There has been a quarterly examination of the school, and the Committee of Examination chosen by the board of Trustees, have been deeply interested and highly gratified with the mode and results of teaching, as well as with the government and discipline of the school. The Committee have found great thoroughness in the several branches taught, and a promptness, energy, and decision, on the part of teachers and scholars, that give a tone and character to the institution, which make it eminently worthy the confidence and patronage of the public.

Instruction given in all branches. Terms $3 per quarter. Music on piano forte, $5 extra. Drawing, free of expense.

Board from $1 25 to $2 per week.

Summer term commences as usual, on the first Wednesday in June, 7th day.

WILLIAM H. WHITE, EPHRAIM ABBOT, J. W. P. ABBOT, } Committee of Examination.

—References—

Rev. Dr. Walker, Prof. C. C. Felton, Cambridge. Thomas Hopkinson, Esq., Julian Abbot, Esq., Lowell.

Rev. Alexander Young, Rev. Samuel Capen, Boston. 3m j3

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AND ORNAMENTAL FURNITURE.

A GENERAL ASSORTMENT OF SWELLED BEAM WINDLASS BEDSTEADS,

Constantly on hand and made to order, at lower pr

POETRY.

For the Register and Observer.

SABBATH EVE.

The very air seems holy, in the hush
Of this most tranquil hour; There is no sound
Of rolling waters or the lightning rush
Of swift-winged birds that dart and play around
The measureless expanse of softest blue,
Where evening gathers all her stores of dew.

Just now the air was filled with a wild song
Of woodland melody; for from a tree
(The fairest of the forest group for me,
A noble elm) with cadence sweet and strong,
A robin sang good night to Heaven and me.
The aged friend beside me bowed his head
Until the song was ended, then he said
With softened voice, 'I love the robin well,
Because he seeketh near mankind to dwell;
'Tis a *home* bird, and memory starts apace
Life's first unclouded wanderings to retrace,
Whene'er upon my ear at evening floats
The varied cadence of his witching notes.'
I saw his heart was full, for who could know
So well as I his secret springs of woe.

I turned me to the western sky and there,
Shorn of his dazzling beams, the setting sun
Hung like a ball of flame in ambient air,
Just curtained as his stately march was done,
While o'er him and around the clouds were fringed
With gold. Between the clouds the sky was tinged
With all those gorgeous colors that unite
Whene'er the bow of promise greets the sight.

And now 'tis evening. If the sunset hour
Was hushed and holy, more sublime is this.
Worlds above worlds to farthest vision tower,
Nor trespass they upon the realms of bliss.
The moon with generous freedom gives her store
Of silver radiance flooding field and shore,
And the meek flowers that pale beneath its beams
Drink in the rays of light in countless streams,
The heavy dew upon the trembling leaves
Collects the light each shining drop receives;
And the soft zephyrs that around them play,
Claim fragrant tribute ere they pass away.

Be like the flowers, my heart, as pure and fair
Giving thy perfume to life's ruffled air.

Boston, Mass. H. I. W.

For the Register and Observer.

JUNE.

'Tis June! 'tis June! the month of flowers,
Oh fresh, and green, are the woodland bowers!
Beauty, and joy, and life have birth,
And shed their hues on the gladened earth;
Fair, perfumed flowers of richest dye,
And the modest tint of the violet's eye
Greet the steps of the passer by.
The breath of flowers in virgin bloom
Has filled the air with sweet perfume,
And music of birds, and music of bees,
And the low, soft tone of the summer breeze,
And the joyous shout of childish glee,
Are blending in sweet melody.
The cool bright waters glance along,
With motion light and joyous song,
And soft the hue of the azure sky,
As the gentle beam of affections eye.
The silvery cloud in soft repose,
The gorgeous hues of day's bright close,
The dewy, moonlit, starry e'ven,
An image of the upper heaven;
So calm, so peaceful and so still,
So free from every mortal ill,
All, all, lend their enchantment sweet,
The beauty-loving eye to greet.

Oh who can say life has no joy,
No pleasure free from grief's alloy,
When God has made a world so fair,
And placed immortal spirits there!
And ever with a Father's love,
Looks kindly from his throne above,
And marks each prayer, each sigh and tear,
Each secret hope and silent fear.

Then away with doubts and sadness,
Let the heart be filled with gladness,
Death may invade, and friends forsake,
Or other forms affliction take;
The love of God, and heaven, and worth,
And all the beauty of the earth,
Will still surround us as a shield,
And peace, and joy, and comfort yield.

CELIA.

INFINITE WISDOM.

BY JOHN QUINCY ADAMS.

Whoever studies the historic page,
And reads the record of departed time,
Shall find in every realm, in every age,
The same return of error, vice and crime—
The same dramatic persons on the stage;
Or varied only by the name or clime;
Shall still behold the fair and candid race,
Dupes of the artful, victims of the base.

And yet, Man, coming from his Maker's hand,
Cannot exchange his nature if he would;
The dark and cunning thus must ever stand;
Prone to all evil, and averse to good.
The villain's heart can never lose its brand;
The honest heart can never take a hood;
Oh! must it prove until the judgment day,
That half mankind was born the other's prey?

Yet let not, hence, presumption dare to scan
The scope and compass of Almighty mind;
Or scrutinize with impious doubt the plan
Of wisdom and of goodness still combined;
Born from the clod of earth, immortal Man
To this poor wretched world is not confined;
Though but in part this system bounds his view,
There is an eye that looks creation through.

And if there be a Ruler of the skies,
Justice, eternal justice is his law—
And whatsoe'er of justice, earth denies,
Angelic hands in heaven shall mend the flaw.
Rise, then, on Hope's seraphic pinions rise!—
From worlds beyond the grave thy comfort draw;
And deem the wrongs that virtue here sustains,
Proofs that on high a God of justice reigns.

MISCELLANEOUS.

JOSEPH THE FIREMAN.

'How came we ashore?'
'By Providence divine.'

I know of no profession more useful, and at the same time more praiseworthy, than that of these intrepid men, who are always ready to repair wherever the cry of fire calls them; and who do a thousand deeds of valor, confronting every day as many dangers as on a battle-field,—adding to the highest courage, the most noble disregard of self. These are true citizen soldiers; and I take great pleasure in relating here a noble action of one of them, who merited the prize of virtue decreed to him by the Philanthropic Society of Paris.

Among the 'Sapeurs Pompiers'* of a faubourg of the Capital, Joseph L—— was distinguished as much by his activity and address in scaling the walls of burning buildings, as by his skill and hardihood as a diver, which had often procured for him the inexpressible happiness of saving a fellow being. Fire and water seemed his privileged elements, in both of which he had acquired the reputation of being the most daring, and the most humane of men.

A fire took place in the autumn, and during the night in the large depot of the Furnisher General of the Guarde Royale, and from the stores, which were filled with combustible articles, it communicated to the elegant house of the Furnisher, the Baron Descarville. He, the father of a numerous family, thought only of saving his children, and carried from the flames the youngest of them, hoping to save all from the imminent dangers that surrounded them. One only had been forgotten in the frightful disaster, it was a little girl of two years of age, who slept peacefully in a chamber adjoining the apartment of her father,—the door of which was locked. The infant awoke and uttered piercing cries. Joseph heard them, and bursting in the door by five or six blows of his axe, he passed through the chamber of the Baron Descarville, to that of the child, and brought it to its father's arms, who, mad with joy, wished to reward this generous devotion; but the Fireman, faithful to the principles of the Corps, declared that he would accept nothing, and that he had only done his duty.

On the recital made by Joseph, that he was obliged to beat in the door of the apartment, the Baron who recollected having placed on his desk several important things, and among others a portfolio of small size containing forty bank notes of 1000 francs each, hastened to remove these valuables to some place of greater safety—but to his great surprise he could not find the portfolio in question. He sought for it everywhere but made no discovery.

Convinced that the forty Bank bills had been taken by the Fireman, who alone had entered the chamber, and not wishing to give him time to conceal the portfolio from the search that he intended to make, he went immediately to inform the Captain of the Sapeurs of the robbery. And though it grieved his heart to accuse the man who had just saved one of his children, he yielded to the necessity of the case, and called in the authority of the officer to obtain justice.

The Captain who felt for Joseph an esteem founded on his irreproachable conduct, wished in an occurence so grave and delicate, to use all the prudence possible. He made a sign to the Fireman to follow him, and conducted him to the apartment of the Baron who had preceded them. Joseph on hearing the accusation against him, trembled and grew pale. He tried to speak, but his voice died upon his lips, and at length having recovered from the terrible emotion that he experienced, and which appeared in the eyes of the Baron as a proof of his guilt, he proposed for his justification, that he would immediately take off his clothes, in which they made the strictest search. As soon as it was proved clearly that he had not on his person the valuable articles, which he was accuse of stealing, the officer pressing his hand, said,

'I was very sure that he was innocent!'

'Yet he turned pale,' said M. Descarville.

'It was with indignation?' answered Joseph with flashing eyes. 'I was far from expecting to receive such a reward for what I have done for you; but if I suffer in being accused of such an act, how much more must you suffer, for you can never in your life embrace your child, without blushing to have outraged its preserver.'

'I hope Baron,' said the officer, 'that we shall all keep the most profound secresy on this strange occurrence.'

'Oh, as for me Captain,' said the Fireman, 'I will make no such promise, and I mean to tell all my comrades how my services have been recompensed.'

Indeed the Fireman did not fail to relate at the Barracks the affront that had been put upon him. * * *

The Baron harbored a secret suspicion which nothing could dissipate. A whole month had passed, and the Fireman was not exculpated in his mind. He could not banish the apparent proofs of his guilt, and the circumstances which seemed to unite against him. Not being able to bear so heavy a loss as the forty thousand francs, he was about to make a complaint before a magistrate, when one morning his servant in emptying a large sheet-iron box filled with torn papers, which was near the secretary, perceived a portfolio of black morocco, opened it and found it full of bank bills, and carried it to his master with the greatest joy. It would be difficult to express the surprise and remorse of the Baron. He went to the Barracks of the Sapeurs Pompiers, and begged the commanding officer to call them all before him; he flew towards Joseph, made him the 'amende honorable' for his unjust suspicions, and offered him any reparation he chose to exact.

'There is but one that you can make,' said the Fireman. * * * All that I ask of you, sir, is that you will never suspect a Sapeur Pompier of the least baseness, unless with your own eyes you see him commit the crime of which you dare to accuse him.

It was in vain that the Baron Descarville employed every means to induce Joseph to accept some indemnity for the outrage he had received; neither money, nor presents could tempt this man of honor. It was enough for him that the disgrace of an odious accusation had been washed away from his name in the presence of all his comrades, who redoubled their esteem and attachment for him. * *

Winter succeeded autumn, and in many fires which took place at this inclement season, Joseph continued to give new proofs of his courage and humanity. But of the many instances of true heroism which had made him the admired of all, there were none so remarkable as that which I am about to relate, and which proves that among the common people greatness of soul burns often with the same brilliancy as among the most elevated classes of society. * * *

In the course of the winter that succeeded the period of the fire at the Baron Descarville's, a remarkable accident took place on the canal d'Ourcq, on that part between the barriere de la Villette and the faubourg du Temple. Many young people belonging to the most distinguished families of the capital, were assembled at a great breakfast which the victors among the skaters gave to their rivals. * * The breakfast being finished, they all returned to the banks of the canal, put on their skates 'en heros,' and abandoned themselves to the sport. * * After many feats of strength and skill, three of the gayest of the party took each other by the hand and made a wager to execute on their skates the steps of a most difficult dance, and even the Gallopade so fashionable in all our Saloons. They imitated the movements and attitudes of the most expert dancers. At the fatal moment when our three crazy heads were forming 'hand, round,' the ice broke all at once, and in an instant they were engulfed in the void of water which covered the surface of the canal.

The heart-rending cries of the spectators were heard—Joseph the Fireman, who, smoking his pipe, was sauntering at some distance from the spot, came according to his habit where the cry of public safety called him, and asked the cause of such great consternation.

He was informed of what had happened. He took off his clothes, and scanning with a careful eye the place where the young men had fallen in, he plunged, sought round the transparent void, from which he could only return by the opening already made, and at the end of half a minute he brought up one of the unfortunate young men in his arms and placed him on the bank,—he left him to the care of those around and returned to cast himself again into the gulf,—proud and happy to have saved one of these victims. It was some time before he re-appeared, at the expiration of two minutes he came up at the only place he could, and announced that he could find no one.

'There are two remaining,' they cry on every side.

'In that case I will try again.'

He plunged the third time and brought up the second skater, senseless and powerless; after having placed him in the arms of those who came to his aid, he dove a fourth time, remained under the ice as long as he could, and re-appeared at the opening empty handed, his face cast down, and so bunumbed with cold that he could not speak.

'Oh! our friend, our deliverer, our guardian angel,' said the young man whom he had first rescued, 'do not abandon our dear comrade! he is of so honorable and wealthy family, who will reward you as you deserve—it is a young officer of the Royal Guard, it is the oldest son of the Baron Descarville.'

'Descarville!' said Joseph, with a convulsive movement.

'Oh yes, the rich banker and furnisher who lives in the faubourg Poissonniere.'

'Oh! I remember,' said the Fireman, 'I was accused by him of stealing his portfolio; but humanity commands, and I forget all.

He plunged for the fifth time; he did not return, the people around were uneasy, they reproached themselves with having excited his courage and sublime self-devotion, perhaps at the cost of his life.

He rose from the gulf bearing on his shoulders the third drowned man, and placed him on the shore.

'He is dead! my God, he is dead!' cried Joseph in despair, and holding his hand to the heart of the young officer. 'It is the one of all three that I would have been most glad to have saved, to revenge myself of his father and to prove to him in placing his son in his arms—'

'He is not dead! his heart beats! Oh if I can but restore life to him!'

He lays the inanimate body of the young Descarville on the bank, he covers it with his own, he presses his lips to the mouth, he employs the extraordinary force of his lungs to send his breath into those of the drowned man, and to draw out the water that paralizes him; and after many applications of his life giving lips, and that most generous efforts, bathing the temples and the stomach of the inanimate young man with brandy, little by little he gave signs of life!

While the numerous assistants hastened to do all in their power, Joseph went to the house of a friend to change his clothing and refresh his stiffened limbs, and then returned to the three young men whom he had saved, who, pressing him in their arms, covered him with kisses, loading him with expressions of their most ardent and well-deserved gratitude.

But of the three, the one whose emotion cannot be described, was the young Descarville, who owed his life to the excellent man, whose honor his father had suspected.

'Never,' said he, 'never in human nature, has devotion and heroism been so displayed. Never could a brother or a friend have evinced more courage or perseverance, or employed more effectual means to restore me to the use of my senses, to snatch me from an inevitable death!'

'And you knew that I was the son of your accuser.'

'It was for that alone that I so ardently desired to save you. We of the common people have no other means of proving to the rich and great that we are as good as they.'

'Oh! believe me good Joseph, that this truth will never be forgotten by me; I will declare to all the world what you have done for me; I will inform your commanding officers. But they will not be surprised; and I will take no rest until you have obtained the just recompense of the noble actions you have performed, and the great virtues that distinguish you.'

During this overflow of every heart, the comrades of the young men whom Joseph had saved, talked together, and emptying the contents of their purses into a hat, made up five or six hundred francs which they offered to the Fireman as a proof of their gratitude and consideration,—but he, taking the hat, cast it on the ground, where rolled out the pieces of gold and silver it contained, crying with the noble pride of a citizen soldier,

'Do you think then that I did this for money? * * *

Joy shone on the faces of all the party, and the happiness was general, but it was still farther augmented by the appearance of the Baron Descarville, to whom his son had sent information of all that had happened.

He cast himself in the arms of Joseph, and his 'father's heart' was so much moved, that he could not utter a word.

He took the hands of the fireman, those vigorous and noble hands, which had just saved the life of his dear son, and covered them with kisses and with tears. Gradually coming to himself he cried,

'And I accused you! I suspected you!'

'Do not speak of that, M. le Baron, the blow struck me to the heart, I confess, BUT THE FIRE IS GONE OUT.

'It shall never be forgotten by me,' said the Baron, 'and since we cannot reward you in offering you that which pays for much officious zeal, I will never stop till I have rendered to your heroism, and your numerous services, the justice that is their due.'

A few months afterwards, Joseph received the cross of the Legion of Honor, from the hands of his Colonel, who knew how well he deserved it. He was soon promoted to a Lieutenancy in the Sapeurs Pompiers; and he now commands the Corps with all the kindness and affection of an old comrade—augmenting their reputation daily, and inspiring in them the noble desire of taking him for their model.—*J. N. Bouilly.*

* There are in France, bodies of soldiers who are also Firemen, and are called les Sapeurs Pompiers, as the Gendarme unites to the Soldier's duty that of a Police Officer.

CONDITION OF THE LONDON MILLINERS.

The 'Report and Appendices of the Children's Employment Commission,' recently presented to both houses of Parliament by command of her Majesty,' presents as appalling revelations of human sufferings as have ever been before made public.

It appears from the Report, that there are about 15,000 milliners and dress makers in London. They commence the business usually at the early age of from 14 to 16, and during the busy season, i. e., from April to August, from October to January, the regular hours of work, 'at all the principal houses,' *are on the average eighteen hours daily?* 'Long as these hours are,' Mr. Granger, the reporter, states, *they are very often exceeded.*' Sometimes fifty of these girls work together in rooms almost always insufficiently ventilated. The sleeping apartments are generally over crowded. In one instance, five slept in a single bed, and often ten in one room. They are chiefly fed, an experienced witness stated, on cold mutton; but they subsist mostly on tea, bread and butter. Stimulants are often applied to keep them awake.

'Miss O'Neil, of Wilbeck street, (who has been a dress maker and milliner several years, and employed in several of the London houses, is now in business for herself,) states that the hours of work are unlimited. The common hours are from 6 A. M., till 12. Has herself often worked from 6 A. M., till 12 for two or three months together. It is not at all uncommon, especially in the dress-making, to work all night, just 'in the drive of the season' the work is occasionally continued all night three times a week. Has worked herself twice in the week all night.'

Miss H. Baker says that—

'On the occasion of the general mourning for his Majesty William I., Miss H. B., worked without going to bed from 4 o'clock on Thursday morning; till half past 10 on Sunday morning; during this time witness did not sleep at all; of this she is certain. In order to keep awake she stood nearly the whole of Friday night, Saturday and Saturday night, only sitting down for half an hour to rest. Two other young persons dozed occasionally in a chair. Witness, who was then 29, was made very ill by this great exertion' and when on Sunday she went to bed she could not sleep.

Miss——in the establishment of a first-rate milliner states,

'On special occasions, such as drawing rooms, general mournings, and very frequently wedding orders, it is not at all uncommon to work all night; has herself worked twenty hours out of the twenty-four for three months together, and this at a time when she was suffering from illness, and the medical attendant remonstrated against the treatment she received. He wished witness to remain in bed at least one day longer, which the employer objected to, required her to get up, and dismissed the surgeon.

The girls who work at the great mourning establishments suffer much from impaired vision, and often become wholly and incurably blind. Mr. Tyrrel, the distinguished surgeon of the Ophthalmic Hospital, in his evidence relates the following melancholy examples of the injury produced by this branch of business.

'A fair and delicate girl, about 17 years of age, was brought to witness in consequence of total loss of vision. Recovery was hopeless. She had been an apprentice as a dress maker. The immediate cause of the disease in the eye, was excessive and continual applications to making mourning, she states that she had been compelled to remain without changing her dress for nine days and nights consecutively: that during this period she had been allowed only occasionally to rest on a mattrass placed on the floor, for an hour or two at a time, and that her meals were placed by her side, cut up, so that as little time as possible should be spent in their consumption.'

He states that he has often seen cases of total blindness from the same cause. Mr. Dalrymple, of the Moorfields Ophthalmic Hospital, gives similar evidence; and, in one instance succeeded in rescuing a young victim from total blindness (who was then compelled to work eighteen hours a day, only,) by a threat of an appeal to the Lord Mayor, to force her mistress to cancel the girl's indentures.

The portion of the work done in making mourning which is so peculiarly hurtful to the eyes, is the embroidery on black. A court mourning is calculated to cause the loss of eye-sight to at least thirty of these girls.

'Such,' it is observed in the Athenæum, 'is the condition of 15,000 of the inhabitants of London; a body, moreover, so quickly mouldering away, that during a span of ordinary life, full two generations have passed through the courses of the craft and perished in its service.'

PATRIOTIC IF NOT POETICAL.

A Washingtonian in his song says:—
'When a young lady signs the pledge,
It's just as good as two;
For when her sweetheart finds it out,
He's got to sign it too.'

YOUTHFUL INSTRUCTION.

It is related of Ben Syra, that, when a child, he begged his preceptor to instruct him in the law of God; but he declined, saying that he was as yet too young to be taught these sacred mysteries. 'But, master,' said the boy, 'I have been in the burial ground, and measured the graves, and find some of them shorter than myself; now if I should die before I have learned the word of God, what will become of me then?'

WILLIAM CROSBY & CO. have just published Little Stories for Little People, 18mo; the Sunday School Singing Book, being a collection of Hymns with appropriate Music, comprising also the Elements of Music, by Edward L. Whitee the Christian Patriarch, a Memoir of Deacon John Whitman, who died in 1842, at the advanced age of 107 years, by Rev. Jason Whitman, with a Portrait; Five Sermons by the late Rev. W. G. Swett, of Lynn, &c—for sale at No 118 Washington st.
j3

GREENWOOD'S PSALMS AND HYMNS.

JENKS & PALMER have just published the thirty sixth edition of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev. F. W. P. Greenwood.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood;) Hollis Street Society, (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr. Channing;) Bulfinch St. Church (Rev. Frederick T. Gray;) Purchase street, (Rev. Mr Coolidge) Boston, Church of the Messiah New York (Rev. Dr. Dewey;) Cambrige, E. Cambridge, W. Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Weston, Newburyport, Sandwich, Sherburne, Uxbrige, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Mass. Portsmouth, Walpole, N. H.—Portland, Hallowell, Augusta, Bangor, Castine, Me.—Hartford, Conn.—Syracuse, Rochester, N. Y.—Providence, Newport, R. I.; Brattleboro' Vt; Savannah, Geo.; Mobile, Al. Alton, Ill.—St. Louis, Mo.—Louisville, Ky.—and many other societies in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns. No farther alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington Street (up stairs.) April 1

PLEASE READ THIS!

T. GILBERT & CO.,
PIANO-FORTE MANUFACTURERS,
406 WASHINGTON STREET, BOSTON,
SIXT BUILDING NORTH OF WASHINGTON BANK.

THE senior partner in the above firm is, with a single exception, the oldest Piano-Forte Manufacturer in Boston; and was one of the old firm of "Currier & Gilbert." The instruments, of various styles, bearing the names of, and manufactured by, "CURRIER & GILBERT, 393," "T. GILBERT," and "T. GILBERT & Co. 402 and 406 *Washington Street,*" are now too well known throughout this country to need any commendation, further than to say, that the *same* T. GILBERT is still actively and constantly engaged in superintending the business, assisted by his partner, HENRY SAYLES, who is also personally devoted to it. This, it is presumed, will be sufficient to secure the confidence of all their friends.

They have all the facilities for getting up their work in the best possible manner, and at the least possible expense, at which first-rate work can be done,—having connected with their manufactory a steam engine, to facilitate all those parts which can be done by the aid of machinery.

They also have every part of the work done at the above manufactory in the city, and under their own personal inspection, by experienced workmen only: is they employ no apprentices.

During the past year, they have made very important improvements in the Piano-Forte, some of which they have patented. In the Horizontal or Square Piano-Forte we have an improvement by means of which, with the use of a pedal, the hammers are made to strike one or two strings, at the pleasure of the performer; thus combining the soft, sweet tones of the Unichord with the power of the Grand Piano-Forte, without its inconvenience of size and shape. But having heard frequent complaints of the common Square Piano Forte, on account of its size, and objections to the bright and Piccolo, for other reasons, and to obviate these objections, we have invented a new description, somewhat of the Piccolo form, embracing all of the above improvements, which, with seven octaves, occupies but about half as much room on the floor as the common *Square*, and having a very important improvement in the action, by which a single spring is made to answer the threefold purpose of pressing down the damper, and at the same time bearing with equal force on the hammer and key, so as to cause their quick return after the blow is struck—thus making the action of the keys susceptible of the most rapid execution that any one can desire.

Lowest prices of the above, from $300 to $500. Common Square Piano-Fortes, of various patterns, with all the other improvements, from $200 to $400.

In view of all these facts, and their own experience, together with the ample testimonials which they have from others, they have no hesitation in warranting their instruments to be as good as can be obtained at any other manufactory in the world—the purchasers themselves being judges.

They will in all cases exchange, at their own expense, and from any part of the country, all such instruments as are paid for on delivery, and have been selected by themselves, or refund the purchase money, at the option of the purchaser, at any time within six months of the time of sale, if the instrument shall not prove entirely satisfactory.

In order to secure a CASH BUSINESS, they would further say to their customers, that they will now sell at retail, where the cash accompanies the order, or is paid on delivery of the instrument from their shop, at *Twenty-Five per cent.* below their former ware-room prices; while between cash down and credit they will make more difference than formerly.

Persons ordering Piano-Fortes, of any description, and sending from $200 to $500 with the order, may rest assured that in all respects they shall have as good an instrument for the money they send, as if they apply in person, or employ an agent to select for them.

The subscribers hereby request all persons who may favor us with their orders, on the foregoing terms, to expose, publicly every apparently intentional neglect or failure on our part to fulfil them to the very letter. And we further engage to pay, ourselves, all the necessary expense for giving publicity to each case of such neglect or failure, in at least one public newspaper—such as the dissatisfied party may select.

And in order to satisfy all who may wish to purchase of us, of our entire responsibility and correct business habits, we invite them to write us for reference, and we will give them such as may be required.

Thus throwing ourselves upon the public, we solicit their patronage. T GILBERT & CO

Boston, Feb. 3, 1843.

DENTAL SCIENCE.—The present age is emphatically one of scientific research and improvements, and perhaps in point of value, for the alleviation of human suffering, none can exceed the discovery of DR. STOCKING, SURGEON DENTIST, in the anodyne, prepared by him, for the purpose of destroying the nerves of the teeth. To render this remedy effectual, it is only necessary to make one application of it; and in 24 hours the vitality of the nerve and lining membrane of the tooth will be completely destroyed, without producing the slightest pain or inconvenience; so that it can be immediately filled and made useful for many years, instead of being extracted as a troublesome and useless organ. Those caustics and cauterizing instruments commonly resorted to by Dentists, for the purpose of destroying the nerves of teeth, produce such excruciating pain for at least fifteen hours, that most persons are filled with horror at the thought of such an operation and shrink from it as from the pangs of death.—The diamond cement, which is also the invention of Dr. S., is admirably adapted to such cases of defective teeth as will not admit of gold and other kinds of filling; the advantages of which are: it being at first soft, may be more perfectly introduced into the cavity, and then shaped like the original tooth. In a few hours it becomes hard like stone, and renders the tooth capable of doing its portion in the important process of mastication. Among the many thousand cases of painful teeth treated during the past year as above described, Dr. S. can say without fear of contradiction, that not more than one case out of a hundred has proved a failure. These are facts that may occasion surprise—yet in the truth of which the public may have the most implicit confidence. No instruments for extracting teeth that have ever been invented, can equal in perfect adaptation to every conceivable case, the full Parisian set used by Dr. S. Artificial teeth that never change their color, or become offensive, he will set on pivot or gold plate, from a single tooth to a full set, either with or without false gums. Particular and ESPECIAL attention will be given to filling teeth with the purest gold. Terms: Filling common sized cavities with gold, $1—for filling with cement and other filling 50 cts to $1—setting on pivot, from $1,50 to $3—whole upper set, from $20 to $75—extracting, 25 cts. All operations warranted. Office 266 Washington st, corner of Avon Place, Boston. feb 11

BOY'S SHOES—A fine assortment of Boy's Shoes, of every style and description and quality—for sale low. Also, a large stock of Boy's Slippers, at T. H. BELL'S, 155 Washington st., opposite the Old South Church. 3wis m6

FOR HOME AND SCHOOL.—Poetry for Home and School, selected by the author of the 'Theory of Teaching,' and 'Edwards First Lessons in Grammar.' This day published at SIMPKINS'S, Book and Stationery Rooms, No. 21 Tremont Row. m6

BOSTON ORTHOPEDIC INSTITUTION.

FOR THE TREATMENT of diseases of the Spine, Curvatures of the Spine, Club feet and other deformities.

In this Institution Curvatures of the Spine are particularly attended to. A House in a healthy situation on Mt. Vernon is appropriated to this especial object, and is furnished with every variety of apparatus made use of for curing curvatures of spine and correcting the shape of the female figure. It is superintended by an experienced Matron, who has been over two years in the employ of the institution.

It probably is not generally known, but mothers should be informed that when the shoulders of their daughters grow out and they are one sided, or one hip is higher than the other, that these deformities are caused by curvature of the spine, and that the earlier they are attended to, the more easily they are corrected and symmetry restored.

Brass or Copper Corslets are never made use of in this Institution, and we think it our duty to say, that we look upon their use as unphilosophical—not at all calculated ever to effect a cure, and destructive to health, by paralyzing the muscles of the back, compressing the chest and all the abdominal organs; consequently suppressing the regular and important functions of nature in the female sex.

J. B. BROWN, MD, Surgeon, office 65 Belknap street.

J. C. Warren, M. D., Geo. Hayward, M. D., J. Mason Warren, M. D., Consulting Surgeons.
Nov. 26. 6m

BOOKS FOR THE PEOPLE—Whately's Kingdom of Christ, delineated in two essays on our Lord's own account of his person and of the nature of his kingdom, and on the constitution, powers and ministry of a Christian Church, price 50 cts.

The Pulpit, being biographical sketches of the most popular London Preachers, by James Grant—price, 37 cts.

Bibliotheca Sacra, or tracts and essays on topics connected with Biblical Literature and Theology—No. for May just published—price $1,00.

Life of Wm. Wilberforce, by his Sons, 2 vols, 50 cts. per vol.

The Correspondence of Wm. Wilberforce, by his Sons, 2 vols, price 50 cts. a volume.

Daughters of England—their position in society, character and responsibilities, by Mrs. Ellis—price 12 cts.

Wives of England, their relative duties, domestic influences and social obligations, by Mrs Ellis, price 12 cents.

Women of England, their social duties and domestic habits, by Mrs Ellis, price 12 cts.

The above works, with all the standard and light literature of the day, are now published and for sale wholesale and retail by SAXTON, PEIRCE & CO, No 133 Washington st. m13

SCHOOL IN EAST NEEDHAM.

THE Subscriber continues his School in Needham. Instructions are given preparatory for a Collegiate and for a good English education; also, in the Modern Languages, on the Piano Forte, and in Vocal Music, by competent Teachers.

DANIEL KIMBALL.
East Needham, April 29, 1843. 4t

NEW BOOKS—The False Heir, by James—The Lost Ship or the Atlantic Steamer; The Home, or Family Cares and Family Joys, by Miss Bremer; Strife and Peace, by Miss Bremer; The Days of Queen Mary, 25 cents; No Sense like Common Sense, by Mary Howitt; The Haunted Merchant, 18 3-4 cts., &c. &c.—for sale by WM. CROSBY & CO, 118 Washington st. j10

CLASSICAL STUDIES, &c.—Just published and now for sale by GOULD KENDALL & LINCOLN, a work on Classical Education, entitled 'Classical Studies: Essays on Ancient Literature and Art.' With the Biography and correspondence of eminent Philologists.

By Barnas Sears,—President of Newton Theological Institution. B. B. Edwards, Professor in Andover Theological Seminary. C. C. Felton, Professor in Harvard University.
m27 59 Washington st.

BOSTON CIRCULATING Library, No 118 Washington street.

New Books—Hoboken, a Romance of N. York, by Theodore S. Fay; The H—— Family, by the authoress of the Neighbors; The Wives of England, by Mrs Ellis; Democratic Review for May; Knickerbocker for May; Blackwood and Dublin for April, &c.

Subscriptions received to the above by WM. CROSBY & CO, 118 Washington st. m6

BIBLE CALENDER.—Being an arrangement of chapters for the daily reading of the Old and New Testament. The plan on which the division is made, is preferable to reading in course, as it keeps up a proper proportion between the devotional, historical and doctrinal parts of the word of God. For sale by CROSBY & CO., B. H. GREENE, S. G. SIMPKINS. m27

SABBATH SCHOOL REPOSITORY, 118 Washington st.

The subscribers would respectfully call the attention of Clergymen and others to their collection of BOOKS FOR SABBATH SCHOOL LIBRARIES, to which, during the past year, they have been making additions of those suitable, intending that their assortment shall embrace all both old and new, that are found upon examination to be proper for the purpose.

The following are among the new Books tha have been added since the last 'Anniversary Week, which will be furnished on the best terms, as well as the publications of previous years:

Marco Paul's Travels, by Abbott.
Young Islanders; Tales of Illustrious Children.
Quentin Harewood; Three Months at Sea.
Rollo Philosophy, 4 vols; Parley's Young American; Moral Tales for the Young.
Merry's Moral Tales; Law of Kindness.
Masterman Ready, 3 parts; Arthur's Story Book.
Sketches for my Children; Useful Stories.
Golden Vase; First Impressions.
Benevolent Merchant; Annie Moore.
A Kiss for a Blow; Dick the Pony.
The Widow's Son; Rocky Island.
Facts not Fable; Old Ironsides.
Alaonme; Young Rover.
Book of Nature Laid Open; Infantine Knowledge.
Thoughts on Spiritual Subjects; Reflections in Retirement.
D'Aubigne's Reformation; Little Coin Much Care.
Work and Wages; Biograpical Stories.
Boy's and Girl's Magazine; Emma, or the Lost Found.
The Lost Sister of Wyoming; Clouds and Sunshine.
Library for my Young Countrymen; John Smith.
Henry Hudson; Dawnings of Genius.
Charles Morton; Land without the Sabbath.
Paul Percival; Paraphrase of the Lord's Prayer.
The Flower People; Fenelon; Mary's Choice.
Persevere and you must Succeed.
Poems for Little Folks; Little Gift.
Little Keepsake; Willy the Wanderer.
Youth's Plutarch; The Mayflower.
Thoughts for the Thoughtful; Uncas and Miantonomoh.
The Great Secret; Charles Morton.
The Young Mechanic; On Board and On Shore.
Backbiting; Science of Common Things.
Conquest and Self Conquest; Child's Scrap Book.
Rollo Picture Book; Child's Picture Gallery.
Parley's Young American; Rosebud Wreath.
Little Stories for Little People; Stories about Poland.
Life of Deacon John Whitman.

JOHN S. BODEN,
SAIL MAKER,
Head of Commercial Wharf.

☞ Sails made on the most reasonable terms and warranted in all respects at the shortest notice.
feb 18

PORTRAIT OF DR. CHANNING—Just imported a few Portraits of the late W. E. Channing, D. D., elegantly engraved on steel from a painting by Gambardilla—price 50 cents.
Received and for sale by WM. CROSBY & CO., 118 Washington st. j10

GATES' ACADEMY, MARLBOROUGH.

THE next Term of this Institution will commence Tuesday, May 30. Tuition in English, $4.—Languages $4,50 per term. Students can be accommodated in the family of the Preceptor for $27 per term. This charge includes Board, Tuition, Washing, &c. It is the endeavor of the Instructor to teach *things* and not *words* merely. For the better accomplishment of this end a very good Apparatus has been procured and a Geological and Mineralogical Cabinet, &c., are at the service of the Students. We deem it sufficient recommendation of the present Principal, Mr O. W. Albee, to state that he has been employed by the same Board of Trustees 10 years, with increasing patronage.

S. F. BUCKLIN,
B. W. HILDRETH,
S R. PHELPS. } Com. of Trustees.
May., 1843. 3w

AMONG THE BOOKS for the young now in course of publication, is Jacob Abbott's new series, under the title of Marco Paul's Adventures in Pursuit of Knowledge—part 6—price 12-12 cts. completing the vol. on Boston, is just published by T. H. CARTER & CO. j10

LADIES GAITER BOOTS—A beautiful assortment of Ladies Bronze, Black and Light Gaiter Boots just finished and for sale low by T. H. BELL, 155 Washington st., opposite the old South Church. m20 6wis

THE SUBSCRIBERS take the liberty of addressing the Protestant Clergy and active Laity of the country, with a view of seeking their co-operation in extending the circulation of the following periodical publications, viz:

The Select Library of Religious Literature.

The sixth number of the Library—now in preparation—will contain the commencement of that masterly work, entitled the History of the Inquisition, by Don Juan Antonio Llorente, Secretary of the Tribunal of Madrid.

The second Publication to which we would respectfully solicit attention, is, The Biblical Cabinet. The first number will be issued forthwith, commencing with Neander's History of the Christian Religion during the first three centuries.

D'Aubigne's History of the Reformation in Germany and Switzerland.

Also, the Bible in Spain; The Gypsies of Spain.
SAXTON, PEIRCE & CO,
m27 133 Washington st.

LADIES GAITER SHOES—A large assortment of Gaiter Shoes just received of every style and quality, from 50 cents to $1,25, at T. H. BELL'S, 155 Washington st., opposite the old South Church. 3wis m20

THE CHILD IN HEAVEN—This day published by JOSEPH DOWE, 22 Court st.

Mourn not for the child from thy tenderness riven,
Ere stain on its purity fell!
To thy questioning heart, lo! an answer from heaven;
Is it well with the child?' 'It is well.'

Also, at reduced prices, a good assortment of Sunday School Books. Sabbath School Teachers and Libraries supplied at lower prices, probably, than at any place in the city. is3t m20

THE PNEUMATIC SHOWER BATH,
PRICE $1,50.

INVENTED, Manufactured and for sale by N. WATERMAN, at his Furnishing Rooms, 85 Cornhill, 6 Brattle st. and 73 Court st.

The above in connection with his Bathing Pan, is just the thing for all who desire the luxury of a daily Bath, (warm or cold) for the following cogent reasons, viz: It is portable, occupies little room, requires a small quantity of water, and costs but little money.

Catalogues of his extensive assortment of Family Wares furnished to all who may honor him with a call.

Those on the eve of house-keeping will find this establishment peculiarly adapted to their wants.

☞ Families, Hotels, Steamboats and Packet Ships, furnished with every thing appertaining to the Kitchen department. a29

FRUIT OF THE VINE.

GRAPE SYRUP for Communion—The subscriber has imported under the directions given by Rev. Isaac Bird, late Missionary in Syria, Grape Juice in the